NATIONAL WEEKLY

Social Justice

Founded 1936 by Father Coughlin

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ATTORNEY GENERAL TO CRACK DOWN ON 'SOCIAL JUSTICE'?

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A Statement of Our Objectives

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CHARGES NEW DEAL IS LOSING THE WAR ★ VICTORY FOR AMERICA TO SAVE OURSELVES ★ STANDARD OIL 'FESSES UP' IN RUBBER RACKET

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Dinner Chat

Six Years Ago

SOCIAL JUSTICE'S Easter edition (April 10, 1936), six years ago, said:

"As Europe trembles before the ominous threat of a new world war, Adolf Hitler extends the 'palm of peace' from the mouth of a cannon . . . The Fuehrer is wise in appealing to the peoples of the world; but his appeal would ring with a more convincing sincerity were it couched in the humble but commanding terms of an outraged nation rising from the ruins of its humiliation.

"A munitions factory is a strange rostrum for the disciple of world peace. Liberty-loving people harken quizzically to appeals for justice from lips that pronounce the divine right of dictators!"

' ' '

The lead editorial quoted a letter from "one of America's most eminent university observers," a portion of which read as follows:

"Study the National Union and its brilliant journal SOCIAL JUSTICE and then search through the whole international world of education and tell us where you can find today a more effective, more beneficient or altogether more disinterested agency for popular enlightenment on the various problems that revolve around economics, finance and social reconstruction!

"In the age-long battle for human betterment, the National Union for Social Justice stands unique. Whether for the thoughtful maturity and resolute convictions of its adherents, or for the pertinency and social importance of its sixteen points, or for the matchless warmth and color that distinguish its highly informing discussions over the air and though the printed page, the National Union has launched an intellectual crusade hard to parallel in the history of civilization.

"SOCIAL JUSTICE, too, is no mere 'journal of opinion,' of random vaporings, of vapid 'views on the news.' Here you have the philosophy of the ages, principles reinforced by stubborn facts, every human right unflinchingly asserted, every human wrong unsparingly exposed to the light of eternal truth.

"Can you suggest a more constructive program for world-wide popular education?"

' ' '

Some headlines indicate other significant contents:

"Wagner-Connery Bill Has Day in Court—Box Score for Labor Now Stands: Won, 16; Lost, 11; Batting Average .593."

"Agriculture's Regimentation Moves On—Reducing Crop Lands Under A.A.A., Followed by Extension of Grazing Act."

"Bankers Admit 'Mystery'—But Series of Conferences Do Nothing to Remove It."

Five Years Ago

"Why King Edward VIII Took His Third Name — Young King's Foes Bigger Than Empire" was the caption of a front page story in the issue of SOCIAL JUSTICE dated April 12, 1937.

The article, from a London correspondent, was in the nature of a follow-up on this magazine's world "scoop" as to why King Edward was really ousted. Incidentally, the comment from SOCIAL JUSTICE Magazine was printed in England as the real inside story which Englishmen had not been permitted previously to hear.

Said SOCIAL JUSTICE:

"The truth is that the great magnates of Britain looked upon King Edward as a traitor. In their eyes, the young King had no business slumming, visiting industrially sick areas, speaking to unemployed and pulling off other non-royal stunts...

"Edward's visit to the model tenements of Vienna and his suggestion that they be 'duplicated in England' was an electric shock to the real estate men, and a bitter pill for the owners of slum property all over England. The rack renters of slum house must have wailed a dirge that set the Lords of Special Privilege weeping salty tears into their champagne glasses.

"Orders were given to reporters or pressmen 'not to take down the King's remarks in the future'!"

' ' '

Some other headings read:

"Swedish Co-ops Displace Monopolies—Rubber Industry, Flour Mills Now Owned by Consumers."

"How Bankers' Flood of Paper Money Took Gold From Chinese People — Once Happy Empire Now Starving; Bank Leases Holding Land in Perpetuity." In a double-page feature SOCIAL JUSTICE told the harsh factual story of the rape of the fabled Cathay and its downward progress to poverty.

An accompanying story bore the title: **"Same Policy of Unrestrained Profit Existing in U. S., Was Ruin of China."**

"How Manipulation of Gold Policy Is Making Debtor Nation of U. S.—Aliens Reap Huge Profits Off Gold Sale."

"It's 'Bad Luck' to Challenge Money 'Racket'."

"SOCIAL JUSTICE Laurel Wreath Is Awarded to Marcellus L. Joslyn—He Makes 'Capitalists' of Workers."

Pete Thinks the World Could Use More Kindness

HI'YA, FOLKS:

Sumtims I wish ther wuz a diffrunt way t' say, "hello, frens," 'n then I think why shud ther be? Y' know when sumbuddy's only "got a 'line'" he's gotta keep changin' ut all th' tim' t' get enybuddy t' listen; but, frenship 'n kindnuss don't need eny *new wurds*. They jus need ecksersize!

Us ayr warduns 'r learnin' a lot outa books about furst ade 'n what t' do in case o' axidunts but as Deadline Daddy sez it's mostly jus commun sence—jus what a person oughtta do enyway war 'r no war.

But ther's one thing th furst ade books don't hav much about 'n that's kindnuss. I gess they taik ut f'r grant'd. They tell ya how t' tie up cuts 'n burns 'n set sum bones—now taik me, a always *burry* a bone. But as I wuz sayin', th books don't always tell ya t' treet peepul with gentilnuss 'n kindnuss.

Seems t' a Grate Dane, lookin' over th wurld as it kums my way, that peepul cud do with a lot mor kindnuss than ya see around ya. It's a funny thing about kindnuss: it don't taik eny time 'r cut down effishunsy 'r enything like that. Y' c'n be in a hek uv a hurry 'n still say ut with a smile.

I gess th cheef obstakul t' kindnuss is unkindnuss frum other peepul. Gettin' kindnuss start'd is kind uv a wun-man job f'r awhile—sumtims f'r senchuries I gess. Seems as if ya gotta be kind t' evrybuddy else who is thotluss 'n unkind.

What's th pursentaj in that I heer sum peepul say. Well I dunno ecksactly but you'll probly be happier 'n liv longer. A korse if ya don't wanta liv eny longer I can't do enything f'r ya.

There's not much noos around here; but as you've no doubt notus'd by this time th noospapr smeerin' is all hot again. Deadline Daddy is savin' all th' klippings t' put in a book. He sez you'd be surprized if ya knew *who* sed th' nastiest things!

F'r ecksample a pup down in Florada sent me a lettr inklosin' th grate grandaddy uv all smeers —nastier than enything th Commies ever wrote!

As t' th smeerin' we c'n taik ut —but it's kinda lowdown f'r th' very peepul who silunced Pal's Boss t' write these dirty smeers about him when they KNOW they've put him in a spot where he can't answer back!

Us dogs hav a wurd f'r that—but I can't spell ut, 'n I don't wanta askt a nice gurl t' look it up.

' ' '

All these stories about puttin' SOCIAL JUSTICE outa bizznuss didunt discouraj ya a bit thank goodnuss. Boy, oh boy, did y'r renooal kupons ever keep this krowd uv purty gurls on th jump! We ain't kickin' mind ya we askt f'r ut 'n we 'preshuate 'n thank ya f'r th' subskripshuns. Keep 'em comin'! We'll hav' this bunch cleer'd up by th time ya get this lett'r uv mine enyway.

Ther's thousan's mor still t' kum. Don't wait too long 'r you'll miss sum of these papers. They're sellin' out like hot cakes. Persunnaly I don't see why peepul go so f'r hot cakes. Now taik me, I'd rath'r hav a bone!

So ya see ther's no 'kountin' f'r taists. It's that kind uv a wurld I gess.

See ya nex' week. Your fren

—PETE

16 PRINCIPLES OF SOCIAL JUSTICE

Liberty of conscience and education.
Just living annual wage.
Nationalization of important public resources.
Private ownership of all other property.
Control of private property for public good.
Abolition of Federal Reserve Banking System and establishment of a Government-owned Central Bank.
Restoration to Congress of its sole right to coin and regulate the value of money.
Cost of living maintained on an even keel.
Cost of production plus a fair profit for the farmer.
Labor's right to organize.
Recall of non-productive bonds.
Abolition of tax-exempt bonds.
Broadened base of taxation on basis of ownership and capacity to pay.
Simplification of Government and lower taxes.
Conscription of wealth as well as men in event of war.
Sanctity of human rights preferred to sanctity of property with Government's chief concern for the poor.

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Comment

White House Orders Crack-Down on 'Social Justice', Columnists Say

ACCORDING to Drew Pearson and Robert S. Allen, "Attorney General Francis Biddle is finally going to get tough—on direct personal orders of the President."

The March 16th edition of SOCIAL JUSTICE—so say these Washington correspondents—was presented to President Roosevelt for examination. That was the historic edition in which was published in full the August 6, 1933, radio speech delivered by the late Samuel Untermeyer, head of the World Jewish Economic Federation.

Approximately nine years ago this high-ranking international Jew notified America and the world that Jewish leaders had declared a "sacred war" on the German people—a war designed to strike at their very existence.

SOCIAL JUSTICE made no claims that the "sacred war" was launched approximately nine years ago. Samuel Untermeyer and the Jews whom he represented are responsible for that statement.

SOCIAL JUSTICE made no claims that the Jewish people regard themselves as the "aristocrats" of the world. Samuel Untermeyer is responsible for that statement.

SOCIAL JUSTICE made no claims that the Jews plotted to involve all the nations of the world against Germany and the German people. Samuel Untermeyer is responsible for that statement.

* * *

SOCIAL JUSTICE did express its opinion, however, that the "sacred war" already launched by the Jews by August 6, 1933, would lead into a bloody war. Not only has history borne out the truth of that opinion, but Vice President Henry Wallace, in a speech at Omaha, Nebraska, on March 14th, confirmed our opinion when he said that economic warfare easily leads to military warfare.

Thus, the White House is agitated. President Roosevelt orders Attorney General Biddle to crack down on SOCIAL JUSTICE for exposing the truth—the truth for which the American people have hungered. The President of the United States, according to Pearson and Allen, was shown the March 16th issue of "Coughlin's weekly publication" — the publication "which declared that a 'world-wide sacred war' was declared against Germany nine years ago."

It is regretful that Pearson and Allen failed to name the personages who declared the "sacred war." Rather, they preferred—perhaps through necessity — to report a half-truth.

It is too late for any Washington columnist or Attorney General or President of the United States to conceal this historic fact. To attempt to do so is to stultify themselves in the eyes of many Americans who already are chafing under a censorship which began not in recent months but almost ten years ago.

* * *

The Pearson and Allen comment to which we are referring appeared in the daily press of Thursday, March 26th, and was widely syndicated throughout the nation.

For the record, we reproduce it verbatim:

"After three months of temporizing with native Fascist champions, Attorney General Francis Biddle is finally going to get tough — on direct personal orders of the President.

"Roosevelt directed Biddle to take vigorous legal action against certain factional leaders who have been publicly denouncing the war against the Axis and in some instances actually expressing pleasure over Jap victories.

"Complaints have poured into Washington from parents of boys in the armed services demanding that these domestic foes be jailed. But Biddle demurred on the ground of 'preserving civil liberties.'

"Shortly after Pearl Harbor, F.B.I. agents arrested Robert Noble, rabid Los Angeles Fascist leader, on serious charges involving statements concerning the war. Despite the F.B.I.'s evidence, Biddle ordered Noble released.

"This brought down a storm of protest on Biddle's head that steadily increased as the hostile operations of these elements became bolder and more outspoken. Still Biddle refused to allow either the F.B.I. or Federal district attorneys, who were champing at the bit, to crack down.

"Finally White House advisers, alarmed over the situation, took the matter direct to the President. They laid before him a mass of evidence dealing with Noble, Father Coughlin, Francis P. Moran, of Boston, Gerald L. K. Smith, of Michigan, and Charles B. Hudson, of Omaha.

"One document shown Roosevelt was the March 16 issue of Coughlin's weekly publication, which declared that a 'world-wide sacred war' was declared against Germany nine years ago. The publication also attacked aid to Russia, denounced the British bombing of French plants making Nazi supplies, and contained such statements as:

" 'Unless the German forces can overcome Russia and successfully invade England by the end of September, there is every evidence that the entire world will have elected to experience a blood bath the like of which was never imagined by the most poetic minds.'—'It has been the practised policy of the Roosevelt Administration to favor the Chinese in their war against Japan. This policy has rankled in the hearts of the Nipponese war lords who are devoted to the policy of Asia for the Asiatics, a policy which, after all, is nothing more than an expression of our own Monroe Doctrine.'

"After carefully examining the evidence, the President summoned Biddle, ordered him to get tough and do so immediately."

SOCIAL JUSTICE and the nation are thankful to these Washington columnists in that we have been permitted to glimpse the alarm which the naked truth produced within the White House and elsewhere. But the nation is amused to learn it was the "alarmed" White House advisers who took the matter direct to the President — the matter of the March 16th issue of this weekly.

Who are the advisers and wherefore are they alarmed?

May one suspect their identity — Hopkins, the socialist; Frankfurter, the radical; Rosenman, the amanuensis; Perkins, the labor genius; Morgenthau, the gold wizard; and one of the refugee Rothschilds betimes resident at the Pierre Hotel, New York?

It is not for us to speak dogmatically.

Only these facts do we know—and without reserve:

(1) It was the March 16th issue of SOCIAL JUSTICE which contained the boast uttered by Samuel Untermeyer that a "sacred war" was already in progress against the German people;

(2) It was the March 16th issue of SOCIAL JUSTICE which publicized the fact that the Jews of the world, under the leadership of an accredited officer, launched a "sacred war" against the German people;

(3) It was the March 16th issue of SOCIAL JUSTICE which, indirectly, highlighted and emphasized the most outstanding event in the ten years which preceded Pearl Harbor and the World War.

Therefore, the alarm. Alarm, lest the people of the world will ponder upon that event and appraise it at its full value; lest the people of the world, in post-war days, will weigh that event in the scales of history against the bloodshed, the carnage, the corpses, the destruction of property, the loss of fortune and every other incident consequent to a war which, we are told, is being fought for the preservation of the four freedoms.

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Comment

(Continued from Page 3)

As far as we recollect, freedom of the press was one of these four freedoms. And freedom of the press must be interpreted by a government which is fighting for the preservation of democracy to include the right to criticize the conduct of a war which the majority of the people of this country did not want.

Following Pearl Harbor, we voiced that same opinion. And we added that, come what may, all Americans, perforce, consider themselves in this war because it was constitutionally declared. Therefore, to win the war—even though we did not want it—is our common concern.

And to win the peace, following cessation of hostilities, is likewise our common concern.

What irks us and will continue to irk us is the conduct of this war—a conduct which has been characterized by boondoggling and muddling, by oratory and inefficiency.

It matters not, at the moment, who got us into the war. The fact is, we are in it.

It matters not, at the moment, what were the causes which effected the war. The fact is we are face to face with effects.

But it does matter if we win or lose the war. There is no American who can be indifferent on that point. Nevertheless, as ugly as is the fact, there is indifference which is translated by selfishness of various species.

There is greed manifested by certain manufacturers.

There is lust for power manifested by certain labor leaders.

There is ambition manifested by certain radicals.

There is "Business As Usual" for the makers of munitions with their enormous profits.

There is "Business As Usual" for labor leaders who cling to their peace time closed shop.

There is "Business As Usual" for the Communists who have not only gained a foothold in Government but who are anxious to release Earl Browder from the penitentiary.

There is "Business As Usual" for the myopic Jewish press which persistently—with the aid of the *Daily Worker* and the *Florida Catholic*—casts more than aspersions upon the silenced Father Coughlin.

There is "Business As Usual" for the New Deal politicians and bureaucrats to whom the holding of office is of paramount importance.

* * *

SOCIAL JUSTICE has inveighed against all these abuses and will continue to do so because we recognize that if America loses the war, she will lose her *Constitution*, and her children will lose their rights and their properties.

In the Pearson and Allen quotation there was incorporated an excerpt from the back page of the March 16th edition of SOCIAL JUSTICE. The columnists omitted saying that this back-page article was a reproduction of August 4, 1941—composed and publicized four months before Pearl Harbor. They omitted saying that SOCIAL JUSTICE was predicting a world war four months before it happened, basing its prediction upon the failure of German forces to overcome Russia and to successfully invade England by the end of last September.

The Pearson and Allen omissions are inconsequential when faced with the record. Nevertheless, it is wormwood for the White House advisers to read the accurate forecast made by SOCIAL JUSTICE, particularly when their own miscalculations are weighing so heavily upon the shoulders of America.

To reiterate, SOCIAL JUSTICE, four months before Pearl Harbor, predicted an all-out Asiatic war as well as an all-out World War. SOCIAL JUSTICE predicted four months before Pearl Harbor that "practically all Asia will be opposed to the United States of America." But the advisers to whom the President listened scouted such a prediction.

* * *

This August 4, 1941, editorial was reprinted in the March 16th issue of SOCIAL JUSTICE to reaffirm our constant criticism, namely, that the President has the wrong advisers surrounding him—advisers who, if he keeps them, cannot produce victory. They were incompetent in peace and are more incompetent in combat.

To corroborate the above statement, we reproduce a portion of an article appearing in the March 25th issue of the *Chicago Tribune* — an article dealing with rubber and White House miscalculations:

"Fundamental responsibility for the Administration's failure to provide synthetic rubber for the nation's war effort was attributed to President Roosevelt today at a Senate committee hearing by William L. Batt, materials director of the War Production Board. Batt indicated that the President depended upon British assurances that they would hold Malaya.

"Testifying before the Truman committee, which is investigating war production, Batt said that the President supported Jesse H. Jones, federal loan administrator, in blocking a synthetic rubber expansion program recommended by the old national defense advisory committee in 1940.

"Batt intimated that it is not fair to place the blame for the bungling of the synthetic rubber program exclusively on Jones.

" 'Mr. Jones was receiving information in very high places as to what might happen in the Far East,' the witness said. 'A great many people in very high places did not believe the Dutch East Indies would be attacked, or would fall if attacked.'

"The inference of Batt's testimony was that the President and his diplomatic and military advisers risked a rubber tire civilization on the proposition that Japan would not or could not shut off our sources of natural rubber in the Dutch East Indies and British Malaya."

The lean, uplifted forefinger of history now points to the fall of Malaya, to the surrender of the Dutch East Indies, to the partial abandonment of our rubber-tire civilization.

The same advisers of Mr. Roosevelt are alarmed because of the March 16th edition of SOCIAL JUSTICE. The country also is alarmed—because they are the same advisers who hold the President's ear four months after Pearl Harbor.

Because they are the same advisers, the American public is wondering if they have not miscalculated the essentials for victory and therefore are planning, either consciously or unconsciously, what SOCIAL JUSTICE reprinted on its back page in the March 16th edition, namely, "a long, bitter, gruesome, destructive period which will witness the abandoning of our *Constitution*, the destruction of private property and the adoption of a totalitarian form of government which will level off all families and persons."

* * *

David Lawrence, eminent editorial writer, says: "It is fantastic to suppose that, in the exercise of one of the President's four freedoms, the debate inside America over production methods or anything else will give aid and comfort to the enemy."

Thus, SOCIAL JUSTICE will continue to debate not on production but on the personnel of those responsible for production; not on industrialists and laborers but on the advisers of the President who, as Commander-in-Chief, is responsible for marshaling industry and labor for victory.

Herewith we add more pertinent observations made by David Lawrence:

"There's a drive on to stifle criticism of the Administration . . .

"Even if the truth reveals that the politicians inside the Government are bungling the war effort, even if the facts disclose colossal waste, mismanagement and incompetence, the critics must not say anything about it—why, it may possibly be used by Berlin in its short-wave broadcasts!

"This amazing technic has been invented by the New Deal propagandists and press agents who, as a rule, write the speeches for the higher-ups. It is a method undoubtedly adopted to discredit honest criticism because it, of course, tends to question the activities of the New Deal party."

* * *

As for the direct "go ahead" on the part of Mr. Roosevelt to Attorney General Biddle to "get tough" with SOCIAL JUSTICE, we do not fear anything that can be done lest, in the doing of it, the Government will discover, in days to come, that it got tough on itself.

In no defiant mood do we give expression to this thought. Rather, we rest our affirmation on the basic fairness of the American people who will have an opportunity to manifest it at the November polls.

General MacArthur undiplomatically but courageously said that the people must have the truth in order to win a war. It is only the truth that will make us free; for any victory won by the sword of falsehood will prove to be nothing more than a Dead Sea apple—beautiful without and rotten within.

When a nation is engaged in the bloody business of war, the antagonists within a nation — all anxious for victory — never pause to seek legal redress against slander, calumny and libel.

That rule will obtain in our case. It will also obtain in the case of Father Coughlin of whom we inquired if he would take action against those who charged him and SOCIAL JUSTICE with being recipients of Goebbels' gold—the clumsiest canard ever enunciated by an alarmed group of advisers and their satellites.

In conclusion, let us win the war in order to win the peace and save the *Constitution*. But let us put aside all petty antipathies and animosities. More importantly, let us clean house—including the White House—of its miscalculating advisers who are more dangerous than a million fifth columnists and more responsible for a smouldering resentment which is slowly creeping across this nation.

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We Must Oppose All Marxism-Red and Brown

Samuel Untermeyer, Speaking as Jewish Leader, Failed to Indict Communism; U.S. Pro-Soviet Stand Causes Disunity

A WAVE of resentment followed the publication of the March 16th issue of SOCIAL JUSTICE.

That was the historic edition which revived the Samuel Untermeyer speech of August 6, 1933, in which this world leader —not we—advertised the existence of a "sacred war" already embarked upon against the German people.

There is the possibility that the intent and purpose we had in mind in reviving this speech were misinterpreted.

There is the possibility that Jews and others failed to understand that we Americans *have not embarked upon a sacred war against Communism at home.*

In our credo of patriotism we, the editorial staff of SOCIAL JUSTICE, abhor Red Bolshevism as much as we do Brown Bolshevism. Repeatedly we have said so. We say so again; for, to quote Pius XI, "Communism is intrinsically wrong, and no one who would save Christian civilization may collaborate with it in any undertaking whatsoever."

We are alarmed at the effrontery exhibited by American Communists — both those who have paid their initiation fees and those who have cheated.

We are alarmed at the progress being made by Communism in America while our nation is engaged in fighting Naziism.

* * *

Modern America is like a patient who refuses to drink carbolic acid but ravenously snatches a draft of strychnin.

On November 20, 1938, Father Coughlin knew paragraph by paragraph the historic Samuel Untermeyer speech delivered approximately five years previously. Because of the existence of that speech; because of the war already embarked upon against the German people—according to Mr. Untermeyer—Father Coughlin besought the Jews of America—the good Jews whom he carefully nominated—to join with Christians in putting down all persecution. He pleaded with them to strike at Red Bolshevism as well as at Brown Bolshevism.

His pleadings were in vain. They were not only repudiated, but he gained for himself the lying sobriquets of "pro-Nazi" and "anti-Semite." That he had a devil was certain. That he was no friend of Caesar's was self-evident.

And so the months faded into years, and the years faded into Pearl Harbor.

Since Pearl Harbor the people of this nation have been accused by Government spokesmen of being apathetic.

Radio orators have lamented our so-called disunity.

Why?

The answer to that simple question is simple: The people of the United States hate Communism, no matter under what name it hides, as much as they hate Naziism. They want neither truck nor trade with either.

It is evident to casual observers that our people are more concerned with winning the war for America than they are for the Soviet Union.

It is evident to keen observers that the Soviet Union is engaged in war against Germany not for the sake of Great Britain or the United States, whose capitalism is contemned, but for the sake of Moscow whose Communism is cherished.

Definitely, therefore, there is disunity in this country because the followers of the late Samuel Untermeyer have not condemned vigorously and officially the red hydra-headed serpent of the Kremlin whose venom has been spewed and is being spewed in our country.

In brief, that is the phenomenon which exists in our midst; that is the cause of our disunity. It is true that the thunders of official silence have drowned out this issue. Nevertheless, in private it is an issue—dare we say so—which is widely discussed.

* * *

Leaving aside the policy of sending aid to the Soviet Union, there is, then, the issue of makng a bed-fellow of Communism.

Britain has not done this.

Britain's Premier, Winston Churchill, publicly has repudiated this policy.

Before there can be unity of purpose and of action in the United States of America, there must be a unified declaration against all types of Bolshevism—red, brown and black; and official steps must be taken to rid this country of Communists and Communism no matter if, like a wolf, the latter parades in the sheep's clothing of democracy. To fight against Naziism, yes; to fight for the Soviet Union, no. Our fight must be for Americanism, pure and undefiled.

Contingent to these thoughts is an excerpt from an article by Arthur Sears Henning in the *Chicago Tribune*, who says:

"Mr. Roosevelt is and has been from the beginning of the war the arbiter of the allocation of the military resources of the United States. His policy from the start was to furnish American assistance in arms or manpower or both to the foes of the Axis in every theater of war. Thus it was that he sent American planes, tanks, guns and other arms to Europe, Asia and Africa for which the Philippines and Hawaii were in crying need for American defense. He justified his course with the argument that it was vitally necessary to halt the Nazi attack in each of these theaters of war.

"Just how much armament the President diverted from the Philippines and Hawaii to the trans-Atlantic fronts the Administration refuses to state. Lord Halifax, the British ambassador, stated that Britain furnished 9,000 airplanes to Russia in 1941, of which 2,000 were obtained from the United States. How many more the United States furnished directly to Russia our lend-lease administration declines to state.

"The Administration does not dispute the contention, however, that even 2,000 planes distributed in the Philippines and Hawaii would have spelled the difference between victory and disaster on Dec. 7 . . .

"To the argument that American resources thus are being disastrously dispersed to many far-flung fronts instead of being concentrated on the defeat of Japan the President has turned a deaf ear, contending that Hitler must be prevented from gaining an advantage wherever he may strike if the war is to be won."

* * *

Perhaps Mr. Henning has not analyzed fully the cause of our disunity, or apathy, or complacency, or resentment, or whatever one cares to call it. It is not that we send munitions to Russia to conquer the Axis. Rather it is that Russia is sending idealogies to America with which to conquer us.

It is our honest opinion, to re-state the case, that our present national psychological condition is due to the fact that we find ourselves regimented to oppose Brown Bolshevism—the persecutor of Jews, particularly — and not regimented against Red Bolshevism, the murderer of Christians, particularly.

In a speech written by the late Mr. Samuel Untermeyer and read on February 14, 1934, there are excerpts which corroborate our contention and, at the same time, confirm the omissions which caused disunity eight years following the speech — a disunity fostered since the date of his speech and brought to a head November 20, 1938, when, at long last, Father Coughlin pleaded for an all-out assault against all persecution.

Mr. Untermeyer advocated world boycott against the German people. Said he:

"And still further, and quite as important as any other consideration, has not America the right and duty to use this means of protest to defend itself and its institutions against the invasion and spread of the vast country-wide traitorous propaganda that is sowing its poisonous seeds of racial and religious hatred throughout our fair land? When our people are once made to realize the overshadowing importance of this great issue, as they will be when the facts are made known, the country will be on fire with righteous horror and indignation at the crimes that are being perpetrated against its neutrality by these secret enemies planted and operating in our midst, and will rise as one man to exterminate them.

"The remedy is in our hands. It is a simple and peaceful remedy. Keep away from every shop or place that handles German-made goods or that patronizes German ships or shipping, all of which and their officers and crews are the active agents of the Nazi Government. Why hesitate to invoke this obvious remedy and thus do your part toward releasing the world from this foul canker that is gnawing at the vitals of Twentieth Century Civilization?"

* * *

Observe that no boycott is mentioned against the Soviet Union. In fact, by 1934 official recognition had been tendered the Soviet Union by our own Government; by the end of 1934, the United States Treasury was purchasing Russian-mined gold

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NATIONAL WEEKLY

Social Justice

Published by The Social Justice Publishing Co.

Founded 1936 by Father Coughlin

Social Justice Publishing Company—Its Aim

IN PUBLISHING the weekly, SOCIAL JUSTICE, we are aiming to achieve a definite end. From the first issue in 1936, to the present issue, that end has been consistently in our mind.

From a positive standpoint we have been trying to foster in various ways a better understanding of the Christian social doctrine.

From a negative standpoint we have been trying to supply accurate, concrete information on the activity of the enemy.

At times, in our career we appear to be exclusively positive.

At other times, we have been accused of being totally negative.

Nevertheless, no one issue of this weekly reflects the entire pattern of our plans. Rather, the composite volumes which contain all the issues do so.

SOCIAL JUSTICE is not a Catholic publication in the sense that it is owned, censored, controlled and directed by any ecclesiastical authority such as diocesan newspapers. Nevertheless, it is not an anti-Catholic magazine opposed to the doctrines of the Church.

From the positive viewpoint we candidly confess that we wish to substitute for many of the present social doctrines in America and elsewhere the teachings and practices set down particularly by Leo XIII and Pius XI in their encyclicals which are nothing more than applications of the teachings of Jesus Christ. Though we are not a Catholic paper, we sincerely believe in these Catholic doctrines. Therefore, we do not conform to the doctrines and practices in America or elsewhere which are patently opposed to or short of the social teachings of the Catholic Church. Nor are we compromisers in the sense that we give our approval to any half-truths, half-Christian doctrine or apparent Christian doctrine having to do specifically with the social life of this nation or any other nation.

From a negative viewpoint we are not satisfied with generalities nor are we content either to inveigh against Communism in the abstract or proclaim that there is no danger of Communism's gaining ground in our midst.

Both our positive and negative attitude are intolerant not with men but with ideas expressed by men when such ideas are not in full accord with the social doctrines of the ancient Christian Church. To be tolerant in that respect, so we conceive it, is to be traitorous.

We base our reason for existence, in part, upon a pointed paragraph which Pius XI incorporated in his encyclical on "Atheistic Communism." Said that Venerable Pontiff:

"In this renewal the Catholic Press can play a prominent part. Its foremost duty is to foster in various attractive ways an ever better understanding of social doctrine. It should, too, supply accurate and complete information on the activity of the enemy and the means of resistance which has been found most effective in various quarters. It should offer useful suggestions and warn against the insidious deceits with which Communists endeavor, all too successfully, to attract even men of good faith."

Thus, as the history of our career will prove, we have supported and presented in various attractive ways a better understanding of the spirit of social co-operation. Believing that society is composed of several classified units—labor, agriculture, industry, the professions, finance, etc., etc.— we have consistently taught the gospel of class co-operation as we have consistently opposed the doctrine of class domination. We oppose rugged individualism with its production for profit only and for financial exploitation. We oppose Marxian proletarianism which is nothing more than the dictatorship of the laboring class over all other classes.

Believing that the earth is the Lord's and the fulness thereof, the goods of this earth were intended to be distributed justly and fairly to all the children of the Lord be they yellow or white, black or red, capitalist or laborer. Our doctrine, therefore, is concerned not only with the poor. It is concerned with rich and poor, with Aryan and non-Aryan; for we believe that while the poor are more sinned against than sinning, it would be radical and unsound to pretend that Christian social justice is for the poor only or for the laborer only.

Following Father Coughlin's broadcasts, which were among the first in the new world to present and expound the social teachings, for example, relative to trade unions and other labor unions, it has been our aim to campaign as he campaigned for the establishment of the right for labor to organize and to share in the profits of this nation on the basis of a living, family, annual wage. As a result of that campaign we were attacked by those opposed to that doctrine because they insisted on keeping alive the social principle of production for a profit only and for the private issuance and control of money.

At a later date we chose to contest some of the principles which labor leaders preached to their following because, to our mind, these principles not only went beyond but were opposed to the sound principles of Christian social justice. Specifically, we saw how labor had imposed upon it, in many instances, Marxian leadership which aimed not only at attaining a fair share of the nation's profits but at taking over the regimen of the nation and, in a sense, setting aside the sound principle of private ownership. These Marxian leaders we opposed. The groups standing behind them we exposed. More than that, we have placed our editorial finger upon individuals by name and by action even though by so doing we invited severe repercussions.

It is our hope that the Catholic press—controlled definitely by the Bishops—will likewise "supply accurate and complete information on the activity of the enemy and the means of resistance"; that the Catholic press "should . . . warn against the insidious deceits with which Communists endeavor, all too successfully, to attract even men of good faith." It is better to adopt such adult, Christian policy on the part of the press rather than to waste material and energy on news items totally inconsequential. Let all publicists realize that Communism has "changed its tactics"; that it "strives to entice the multitudes by trickery of various forms"; that it attempts "to worm its way into professedly Catholic and religious organizations"; that it invites "Catholics to collaborate with its followers in the realm of so-called humanitarianism, "charity and leagues for tolerance. *(Atheistic Communism—57)*

Again let all publicists realize that charity will never be true charity unless it takes justice into constant account; that charity and justice towards God take precedence over sentimentalism and "hail-fellow-well-met-ism" towards man.

Civilization stands on the brink of chaos. No military victory can save us or any other nation; for our worst enemy is not armed necessarily with machine guns, battle planes and bombs as much as he is armed with diabolical teachings which assault the bastions of Christ. The fundamental remedy today lies in a sincere renewal of public and private life according to the principles of the Gospel by all those who belong to the soul of Christianity. To achieve this renewal of public and private life there must be no compromise between Christianity and godless Bolshevism be it brown, black or red. Unfortunately, too many publications do not realize this as they content themselves to oppose vehemently one form of Bolshevism while they either help the other forms or remain silent about their aggressions. And they go so far in this omission that they refrain to "supply accurate and complete information on the activity of the enemy" under the guise of diplomacy, statesmanship or some other subterfuge related to the paramount necessity of being regarded as a friend of Caesar's.

SOCIAL JUSTICE will continue both its positive and its negative program with the hope of Christianizing the social doctrines of the United States. Therefore, we are opposed to any set of pagan social doctrines which are godless; we are opposed to any set of Judaic doctrines which are Christless. And, on the other hand, we are constantly urging the adoption of the principles set down in RERUM NOVARUM, QUADRAGESIMO ANNO and ATHEISTIC COMMUNISM.

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New Deal Is Losing the War, Says Industrialist

Persists in Attempt to Wage an Internal Economic Revolution

THE United States is "losing the war" because President Roosevelt "still stubbornly persists in the attempt simultaneously to fight a foreign war and wage an internal revolution."

This charge is made by Thomas J. Wallner, president of the Southern States Industrial Council, in a letter which was incorporated March 21 as part of the record of the Senate Appropriations Committee.

According to an Associated Press account in the *Washington Post* of March 22, C.I.O. President Philip Murray had asked Senators to investigate circulation of the letter and Senator Elmer Thomas of Oklahoma subsequently requested the Senate Defense Investigating Committee to make an inquiry. No action was taken immediately.

Mr. Wallner declared in his letter that "the war cannot possibly be won—ever—and may be irrevocably lost—this year—unless there is an immediate and extremely far-reaching reversal of policy and direction by our Government.

"America is losing the war for one fundamental reason and only one: Our own Government—meaning primarily the President of the United States—still stubbornly persists in the attempt simultaneously to fight a foreign war and wage an internal economic revolution—and wars are not, never were and never can be won that way. Come hell or high water—and notwithstanding the tragedy of France—the New Deal must go on."

Mr. Wallner also indicted Congress as being almost equally responsible for "the desperate plight in which this nation finds itself." He urged the public to demand elimination of strikes in war industries, suspension of the 40-hour week, reduction in non-essential expenditures and "elimination of all Communists and fellow-travelers from positions in the Government."

* * *

The *Post* story said that Senator Clyde M. Reed of Kansas had announced Labor Secretary Perkins' opposition to his bill providing for a 48-hour week and time and one-half for overtime.

The unfavorable report she returned to the Senate Labor Committee on his bill filled seven single-spaced typewritten pages wherein she supported her theory "that more overtime pay reduces the cost of production and that fewer hours worked increases production," Reed asserted.

"It is rather difficult to make sense out of her argument but it is the general Roosevelt Administration theory on which it is basing its national production policy."

Mr. Wallner made no apologies for his outspoken criticism of the New Deal war policies, declaring that "the letter speaks for itself. We believe, and as still free American citizens, intend to keep on saying that strikes in vital war industries must cease."

He invited Congressional investigation of whether "the growing demand by the people for action" was "genuine or phony."

Coming from the president of the Southern States Industrial Council, the Wallner letter will be received with a deal of skepticism by labor and agriculture.

* * *

At a recent meeting of C.I.O. unions in Detroit, the president of a great motor corporation accused the U.A.W. of pursuing the war on a basis of "business as usual." A labor leader flung the charge back into the teeth of the motor magnate. Then followed a huge demonstration by approximately 10,000 factory workers. Industry was accused of purposely slowing down the change-over from peace to wartime production.

And this demonstration was followed by further recriminatory remarks by some industrialists accusing labor of perpetrating a continual slow-down strike.

The *Detroit Free Press* editorialized:

"In anything as stupendous and as complex as the war effort, it is difficult to hold the whole in perspective. Every day the wrong importance is attached by some spokesman or group to new and isolated developments. All too often an evil, unpatriotic motive is ascribed.

"Calling each other traitors is no way to win a war.

"The National Association of Manufacturers blares forth with a scathing attack upon organized labor. The N.A.M. charges sabotage, slow-down, malingering and greed. Organized labor blares back, indicting the manufacturers on similar charges. Agriculture sounds a sour trumpet against both, alleging a conspiracy against farmers' welfare. Members of Congress, campaigning for re-election, dream up horrid indictments—usually against groups outside their own constituencies.

"How many times a week is the dirty froth on the wave confused with the wave itself? How often is one bad apple made to look like a barrelful; or one venal offender blown up into the status of a multitude?

"Too often—and it is precisely here that distorted focus becomes one of the real enemies of America . . .

"The things to fear are stupidity and inefficiency.

"Hitler has written: 'Mental confusion, contradiction of feeling, indecisiveness, panic, these are our weapons.' Not for a moment can we safely forget this first precept of Axis conquest. If we do, we invite the fate of conquered Europe.

"Our cause belongs to all of us.

"Love of Country burns with equal fire in the breast of every good American.

"Begin with the assumption of disloyalty in particular groups of citizens and the eventual ending is defeat.

"Begin — and continue — with the certainty of unchallengeable patriotism, and victory lies ahead."

This splendid editorial we make our own.

Associated with the subject of this comment is the agreement recently arrived at between Mr. Roosevelt and the leaders of America's two largest unions. Although Representative Smith of Virginia proposes that Congress will enact legislation designed to outlaw the 40-hour week, extra pay for extra hours and other gains previously enacted in favor of labor, the President cautions against haste in this regard. Mr. Roosevelt suggested that labor be placed upon its honor for a period of probation—a period of 30 days. He asks labor voluntarily to forego certain of its rights for the duration on the same basis that industry must suspend its business-as-usual policy.

Meanwhile it is our opinion that no legislation will be enacted during this probationary period to curtail the present laws favoring labor.

Mr. Roosevelt said: "American workers dare do no less than meet the new challenge of old slavery with courage, with energy and with a determination that nothing shall interrupt our country's march to victory over the Nazis and the Japs."

In response to the President, Messrs. Murray and Green replied: "The herculean efforts of the workers will produce the tanks, airplanes, guns and ships necessary for an immediate offensive against the Axis powers, to achieve victory in 1942."

What if labor fails to live up to its pledge? Upon that question we do not care to dwell. Rather we will let David Lawrence speak. Said he in the *New York Sun*, March 20:

"But at the White House there is no such two-sided approach. The President is rather proud of the fact that he has chosen a labor Cabinet. It consists of six representatives of the C.I.O. and six from the A. F. of L. No employer sits in those conferences. There is no management-labor Cabinet. No separate group of management men has been invited to sit as a Cabinet auxiliary with as frequent access to the President as his labor Cabinet enjoys.

"The result of this one-sidedness is that the President doesn't really get the facts. He is assured by his labor Cabinet, for instance, that all is rosy in the labor situation. He doesn't find out from such sources about the union-controlled slow-downs in production, the friction and the tension which constant agitation for special advantages, like union shops and closed shops, inevitably creates. Nor does he learn how the charge for overtime above forty hours a week slows up production."

Perhaps Mr. Lawrence does not give the President full credit for the acumen he possesses. According to the *Wall Street Journal*, Mr. Roosevelt is drafting a plan to form a new labor monopolization board under a policy which includes curbs on wages and profits; under a policy which plans to pay part of labor's wages in savings bonds.

Possibly the ordinary laborer is not aware of what the future holds for him.

* * *

According to the *Wall Street Journal* of March 20:

"President Roosevelt is ready to announce creation of a new labor mobilization board which may eventually have complete authority over all United States manpower.

"This is a part of a broad war labor policy which Mr. Roosevelt is said to have in mind and which may be made public soon. In addition to the manpower control announce-

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Comment

We Must Oppose All Marxism – Red, Brown

(Continued from Page 5)

while our country was being flooded with Marxian propaganda.

In his 1934 speech Mr. Untermeyer also said:

"The Postal Authorities have been equally derelict in failing to protect our mails against scurrilous, seditious literature printed in Germany in the German and English languages and smuggled into this country by the tons by German ships flying the pirate flag of the Swastika, and circulated broadcast by the millions of copies, assailing our institutions, attacking our citizens on the score of their race, and maligning our President."

However, Soviet literature enjoyed the privileges of our Postal Service and Moscow publications were incorporated in our school libraries.

The "aristocrats of the world"—as Mr. Untermeyer termed the Jews — were successful in regimenting thought and action against the German people. But we goyim, whose religious brethren were massacred by the millions in Russia, were accounted worthy only to fight the foes of the "aristocrats."

By February 14, 1934, the "sacred war" already actively embarked upon by the whole world against the German people, under the leadership of the Jews, was effective. Said Mr. Untermeyer:

"This effectiveness is evidenced by the havoc that is being wrought to Germany's export business all over the world. For six months after our campaign began and until it had been organized and put into full swing, the German Government was able to camouflage the figures, but that is no longer possible, as is evident from the November and December returns. They have now reversed and belied their previous boasts and representations and are crying that because of the boycott they are forced to repudiate their obligations and are unable to pay the interest on their debts due America."

' ' '

Innocent importers living in America felt the lash of this boycott. Innocent victims in Germany were victimized by it. As said elsewhere by Mr. Untermeyer, the boycott was a "sacred war" launched against the German people.

History will prove that Josef Stalin was more adroit than were those who succumbed to the Untermeyer appeal; for Stalin expressly stated that his war was not against the German people. Both Messrs. Churchill and Eden expressed similar thoughts.

It would be wholesome at this juncture if Mr. Roosevelt would join with Josef Stalin and Winston Churchill in assuring the German people that America holds no ill-will against them, the majority of whom are not pro-Nazi.

The February 14, 1934, Untermeyer speech was read at the testimonial dinner to Mr. William Green, President of the American Federation of Labor. In it we read:

"Through the N.R.A. we are on the threshold of a new economic era, of which the step now being taken is a mere entering wedge and which will eventually secure for labor a more just share of the wealth it creates. The peaceful struggle has just begun. I venture the prediction that the present codes signalize the dawn of a new charter of liberty and justice for the toilers.

"By the same token that the old economic order in industry is about to be reversed and regulated competition and co-operation are to take the place of compulsory ruinous competition among employers, so is the atrocious fraudulent company-union to be abolished, the right of labor to combine for its protection to be enforced by law and all the long-denied demands of an advanced social state are to be written into our statutes.

"At last we are to realize the outlawry of child labor, that was denied us by the Supreme Court: the minimum living wage, the inauguration of old age and unemployment insurance and kindred reforms, that will bring about the substitution of a real Democracy for the cold and narrow Bankocracy that has until now ruled the land and has moulded our laws to register the selfish demands of concentrated capital, as opposed to the recognition of human rights. No longer shall the labor of human beings be treated as a mere commodity regulated solely by the economic laws of supply and demand. The wear and tear and depreciation that have always been conceded to capital as applicable to the mechanical machine as a legitimate part of the cost of business, are at last to be applied to the human machine.

"It is therefore with enthusiasm that I endorse and applaud each and every one of the ten planks of the sound and humane platform publicly announced a few weeks ago as embodying the demands of labor by our honored guest as President of the American Federation of Labor.

"Strange indeed it is that at this epochal stage in our history, when our country is going forward by leaps and bounds towards the goal of social and economic freedom, we should find ourselves forced in the interest of common humanity, to take up the cudgels in denunciation of the medieval policies of a foreign country that has reverted to brutal savagery, and the most inhuman industrial, racial and religious persecution of modern times, by a Regime that has seized and is prostituting the government of a people that was once regarded as amongst the most cultured of the nations, but that now has ruthlessly severed all the ties that bound it to civilization, and has reverted to an unrecognizable state of barbarism."

' ' '

We congratulate the late president of the Non-Sectarian Anti-Nazi League for many of the hopes which he held out for American labor. But we pause to emphasize the aspersions he cast upon the then existing form of government in this country when he said that current reforms "will bring about the substitution of a real Democracy for the cold and narrow Bankocracy that has until now ruled the land."

It is impossible for us to pass over this point knowing what Lenin said about the "real democracy" which would take the place of the "capitalistic democracy" identified with our form of government. Not that we uphold the abuses which existed prior to 1933. We do, however, eschew the doctrine that to cure a headache one must sever the head from the body.

Nor, in the above quotation, do we applaud Mr. Untermeyer's reference to the Christian people of Germany "once regarded as amongst the most cultured of the nations, but that now has ruthlessly severed all the ties that bound it to civilization, and has reverted to an unrecognizable state of barbarism." Is it not possible to fight Hitlerism without assailing the German Catholics and Protestants for whom, elsewhere in his speech, Mr. Untermeyer sheds copious tears?

We come to another excerpt in the 1934 Untermeyer speech which reads as follows:

"It is a logical reaction to these absurd myths and vagaries about Aryan and Nordic blood now sought to be implanted into the German consciousness that at least the beauty-parlor industry should be thriving in Germany to such an extent and has so alarmed this Opera Bouffe Government that it has felt called upon to issue an official warning against the rate at which brunettes are being converted by these beauty parlors into peroxide blondes to meet the Nordic requirements."

Just a humorous interlude! Nevertheless (though we condemn it) if the Nazi Government has seen fit to walk the gangplank of common sense in expressing their theories on racial superiority, did not Mr. Untermeyer commit the same egregious mistake when he referred to the Jews as the "aristocrats of the world"?

' ' '

Mr. Untermeyer blamed the industrialists of Germany, in this speech, for playing a great part in bringing about Naziism in Germany. In his August 6, 1933, address he blamed, in great part, Jewish bankers for the catastrophe which had overfallen the land of St. Boniface.

Said he in 1934:

"The labor unions were suppressed upon the command of the ammunition manufacturers and the industrial barons of big business who financed the Hitler campaign. They are responsible for the rise of Hitlerism to power and are the real rulers of the present regime. It is upon the demand of these industrialists that every trace and vestige of social freedom and democracy in Germany has been annihilated; and banished liberty of speech and of the press have converted that benighted country into the most cruel, bigoted despotism on earth. We

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Red Importations

NEWS reports that Spain is permitting Reds held prisoner since the civil war to go to Mexico are, perhaps, another straw "indicating Axis interest in the spread of Communism there and in the United States," fears the *Record* of Excelsior, Minnesota.

"Probably the worst effect of Red ideas shows up in war production," comments A. B. Gilbert, editorial columnist.

"Communism would destroy the individual leaders of business to make way for State-owned and managed enterprise.

"Radicals, liberals, New Dealers need above all else to secure the country against external enemies and so *should halt their 'revolutionizing' for the duration.*"

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Comment

Victory for America To Save Ourselves

ACCORDING to the Melbourne *Tribune* —a secular paper—Archbishop Mannix of Melbourne "had some pungent words to say on the subject of the present peril to this country. Pointing out that failure to increase our population lay at the root of some of our most difficult defense problems, he proceeded to reflect upon the fact that Australian forces in this hour of danger were widely scattered in distant lands, and that the aid definitely promised by Mr. Churchill was not available. He believed that there was no mutual disloyalty, and that all concerned were doing their utmost to remedy the situation; but the fact remained that Australia had been let down, and that fine speeches would not save Malaya and Singapore.

"In conclusion, he urged that all should do their duty to the utmost for the defense of Australia in loyal co-operation with the authorities.

"When things were not going well—and, so far, they were certainly not going well—there were sure to be heart searching and looking for scapegoats. In the past, people — a few people — used to ask whether Australia was really loyal to England. Now the question was whether England was loyal to Australia. There was no reason to doubt the loyalty of either towards the other. But loyalty, and professions of loyalty, no matter how eloquent, were not enough. They were all waiting, at the moment, for another eloquent speech from Mr. Churchill. Every speech of his was more eloquent than the last, they were always assured. When he spoke he would tell them, or he would use as the background of his defense, that England had only fifty-odd millions of people, that her fighting forces could not be everywhere; and above all, that they could not be powerful everywhere. All these things were true. But, if they were advanced as an apology for the failure to aid Australia, surely the logical and sufficient reply was that Australia had only 7,000,000 of people; that they, too, could not be everywhere; that, at the moment, considering their numbers, they were in too many foreign wars away, and that there were too many of them, anywhere and everywhere, except where they ought to be, and where they were most needed; and that place was in Australia and at its defense outposts."

It is pertinent to apply what Archbishop Mannix said to America and Americans. Approximately 22-million persons voted against Mr. Roosevelt's third term in office. It was reportedly said that 80 per cent of our citizens were opposed to our entrance into a world war—back door or front door.

No one is joyous because he finds himself a cog in a war machine; for war means the ultimate sacrifice for some and, for the stay-at-home, the definite surrender of many rights and liberties.

Leaving aside the speculative question as to whether or not we have been let down by our local Churchills, the stark fact remains that we are at war. It is a war the like of which the world has not witnessed in its entire history. It is a war which encompasses not only military victories, which are important enough in themselves, but also sociological victories which may be of lasting importance. Following the cessation of hostilities, the old order will have vanished as surely as feudalism faded out of existence.

To those Americans who share the opinions expressed by Archbishop Mannix and apply them to their own country, we remind them of a parallel case. Crudely, it is this:

Each individual who thinks that he has been let down is like a man standing alongside a murky cesspool. Suddenly, a passer-by shoves him in. What is the first thing for the distressed person to do? Will he stand up to his neck in that putrid mess and inveigh against those responsible for his plight (be they at home or abroad) or will he endeavor to extricate himself? If he elects to adopt a cry-baby attitude, likely his aggressors who let him down will push his head beneath the surface.

Therefore, our first duty to ourselves is to save ourselves.

* * *

Undoubtedly, the Axis powers have been preparing for an all-out war for many years. Leaving aside their viewpoint to the effect that they consider themselves economically aggressed by the democracies, they are bent on destroying not only Great Britain but the United States of America and have gone far in achieving their objective, at least as far as the former is concerned. Leaving aside the silly propaganda that we are potentially the most powerful nation in the world, and considering that money and production have nothing to do with winning the war unless armaments are delivered to our soldiers on the fighting front, it is only reasonable for us to interest ourselves in preventing our enemies from defeating this country in an outright fashion.

Why? If America loses the final military engagement the enemy will demand reparations of such a nature that every last possession we have will be mortgaged or lost in our lifetime. Chaos at home will be no spectulation. It will be a factuality.

Therefore, property owners particularly should be interested in not losing the war because this will mean losing their property.

Possibly, those engaged in trying to sell the people of the United States an interest in the war are not playing the proper tune. It is noticeable that practically every one of them is stressing the tune of liberty and freedom. "Save our sacred liberty!" "Preserve our American freedom!"

It strikes us that this is a poor time to stress liberty and freedom when the Government is actually disrobing us piece-meal of these precious possessions. Why not appeal to the people on the basis of security?

Political liberty is not worth the paper it is written on when there is no economic liberty.

Constitutional freedom—or unconstitutional freedom—is nothing but a shibboleth when it is counteracted by freedom from religion; by freedom for the anti-religionists to practice their perfidy.

We Americans are willing to sacrifice a great deal of our so-called liberty and freedom if we will be assured of security; because without a stabilized possession of our homes, farms, factories and assets it is well-nigh impossible for a man to save his immortal soul. And these things we will lose either to a new form of socialized government which will emerge from the chaos, or to the enemy themselves, if we lose the war.

Certainly there are a thousand domestic reforms which clamor for attention.

Government needs to be reformed.

Industry needs to be reformed.

Labor needs to be reformed.

Finance needs to be reformed.

Education needs to be reformed.

Besides all that, certain domestic enemies need to be confronted after we have taken care of the foreign enemies. These we know. Likely, these will be present following the external war as they endeavor to capture this country for their own.

Needless to say, Archbishop Mannix has gone all-out for Australia.

Let America go all-out for America.

In concluding this comment, let us modify our negative attitude towards the enemy. Why be content only to be against the Germans, the Italians or the Japanese—and call it a day? The proper attitude is to be for Americans first, last and always.

Even Stalin knows the efficacy of that policy.

No campaign was ever won on a negative platform.

No victory was ever lost on a positive one.

Now is the time for every one who thinks he was pushed into the cesspool to crawl out—and go to work.

Dies Stymied

BY A tremendous majority—331 to 46 —the House of Representatives has voted continuance of the Dies Committee.

Following this top-heavy approval, Representative J. Parnell Thomas of New Jersey, a member of the Committee, revealed in a statement that another congressional committee—the Committee on Accounts—is withholding funds necessary for the Dies Committee to continue operations during the war emergency.

Replying for the Administration, Representative John J. Cochran, Missouri Democrat, later repeated the charges before the entire House and denied vehemently that his committee is preventing the Dies Committee from getting its funds under orders of the Administration. Charges and counter-charges were expressed to no good purpose.

Mr. Thomas said: "At present there is hardly enough money to pay current bills and because of this we are losing one of the best trained investigating forces in the world. This is no mere coincidence. When the Roosevelt Administration failed in the House to stop the committee, they deliberately moved to cut off our funds and bleed us to death.

"The Communist Party and the various Nazi and Fascist organizations were not able to kill the committee on this floor a few days ago. It would be a major scandal as well as a catastrophe if they blocked us by way of the dollar sign."

We sincerely trust the Dies Committee will not find itself atrophied as a result of not obtaining sufficient funds to continue its investigations.

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The Story of Holy Week

(A Sermon Delivered by Father Coughlin Sunday, April 2, 1939)

REVERENTLY may I unfold the story of the chief incidents of Christ's passion and death, beginning with Palm Sunday and terminating with Good Friday.

It is the season of the Passover. Great crowds from every section of Palestine are gathering at Jerusalem to celebrate the feast. Among them came Jesus from Bethania—He whose many miracles and doctrines had been discussed in practically every town and hamlet of the Holy Land.

As yet, however, the Jews knew Him only as man; they recognized Him as a mighty prophet and wonder-worker. As yet He had not publicly and fully disclosed to His admirers and followers the full proof that He is also the Messias and the Savior, The Son of God.

Therefore, taking advantage of the festal day of the Passover when a cosmopolitan crowd gathered in and about Jerusalem, Christ decides that this is the proper time to demonstrate that He is the Messias, the King, under Whose leadership the people will be rescued from spiritual and temporal bondage.

I. Sunday

Several months prior, Christ had fled from an enthusiastic multitude who wished to crown Him king. Unfortunately, this was due to the false idea which the people had entertained. They believed that Christ's kingship was of this world—one of sword and conquest; one where might was right.

Now, however, the hour to manifest Himself as God had come!

It was the afternoon of the first day of the week. To His disciples He gave a peculiar order—the first of its kind that He had ever given: "Go ye into the village that is over against you, and immediately at your coming in thither, you shall find an ass tied and a colt with her, upon which no man yet hath sat. Loose him and bring him hither. And if any man shall say to you, What are you doing? say ye that the Lord hath need of him, and will immediately send him back hither."

These words are remarkable because of the tone of authority which they exhibit. Here Jesus manifests Himself as the Messias Who by virtue of that title exercises the right of commandeering, of requisitioning His people's material possessions.

The order was fulfilled. Mounted upon this humble beast of burden, surrounded by His disciples and the pastoral people of Judea rather than by princes and by sword-bearing soldiers, Jesus proceeds. He wends His way toward the Holy City. Garments are spread on the roadway. Palm branches are strewn before Him. The voices of the multitude are raised in shouting "Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord!" Here was a two-fold exclamation prophetically spoken.

The "Hosanna to the Son of David!" is equivalent to "long live the King, our ruler!" or "Hail to the Messias!" The "Blessed is He that cometh in the name of the Lord!" is a confession in the divinity of Jesus Christ. Evidently the masses of the people, by using such salutation, accepted Him as God.

This belief was not shared by their leaders. From the earliest days of our Lord's public life, we constantly meet the Pharisees dogging His footsteps, spying on Him, "tempting" Him, accusing Him. Today these enemies were active, for their jealousy and hatred became manifest on the occasion of this demonstration the like of which had never occurred in or near Jerusalem. Here was proof, thought they, that Christ's popularity among the people was more than a passing fancy.

"Do you see," they said to one another, "that we prevail nothing? Behold, the whole world is gone after Him. Why have we not been more energetic in destroying this Jesus even from the outset?"

Another Pharisee, wishing to dampen the enthusiastic ardor of the popular demonstration, approached the Christ with the request: "Master, rebuke Thy disciples."

They intimated that this manifestation of joy and gladness was motivated by vulgar and demagogic appeals.

Christ's own reply to these intriguers was: "I say to you, that if these shall hold their peace, the stones will cry out." As if He said: "If I do not bring redress to these people, nature herself will revolt."

And so the procession moves within the gates of the city itself.

As Jesus beheld the proud Temple, He recalled the history of Jerusalem. In the past it was a most loving history on God's part; at present it was a history mostly of ingratitude and unbelief. In the future it would be a story of terrible but just reprisals from heaven. Forty years later, Titus would encamp outside the walls of Jerusalem as he prepared to destroy it.

No wonder, then, that the Master wept and paused in His triumphal march to exclaim, "Oh, Jerusalem, Jerusalem, if thou also hadst known, and that in this thy day, the things that are to thy peace; but now they are hidden from thy eyes. For the days shall come upon thee and thy enemies shall cast a trench about thee and compass thee round and straiten thee on every side and beat thee flat to the ground, and thy children who are in thee; and they shall not leave in thee a stone upon a stone, because thou hast not known the time of thy visitation." The same prophecy is echoed to every nation which refuses to accept Christ's doctrine of justice and charity.

Wiping the tears from His eyes—tears which the joyous, laughing throng, most likely, had not perceived — the triumphal march is resumed. The ranks of the procession are augmented. The hosannas and shouts of jubilation are swelling. All Jerusalem has acclaimed Him — all save the Pharisees.

Christ, Whose kingdom is not of this world, has made His triumphal entrance into the City of David. He is the new King, the Prince of Peace, Whose doctrines are designed to captivate every human heart, to encompass every land. He is the Christ Who cometh in the name of the Lord, Jesus, the Son of God.

II. Monday

When the sun had set Christ retired to the town of Bethania, there to spend the night in rest and prayer. Early Monday morning He again sets out with His Apostles to visit Jerusalem. As yet He had eaten nothing. Coming to a fig tree whose leaves were green, Christ perceived that it bore no fruit.

Momentarily He paused to remark: "May no man hereafter eat fruit of thee any more forever."

Such a malediction against the fig tree would be hard to explain unless we understood its symbolic sense. It is this: Many cities and nations resemble the barren fig tree. They are glorious in their material achievements. Magnificent buildings, external pomp and proud wealth! These resemble the foliage of the tree.

What profits all this if, like Jerusalem of old, these cities reject the word of God and bear no lasting fruit which neither death nor time can destroy? These are the cities against whom the malediction of the Lord was directed when He cursed the barren fig tree.

As He enters the city this second time His heart must have been sorely crushed as He beheld the depths to which the people had fallen. There was poverty on every side. There were evidences of a selfish, a negligent, a debased priesthood. See the merchants who, in the very court of the Temple, sold beasts and birds intended for sacrifice. Behold the abuses which have grown around the religion of God! Money changers clustered around their tables, counting coins instead of counting prayers! Traffickers exacting usurious rates from pilgrims in need of their services! Monday of Holy Week!

Once again, therefore, by an impressive act of authority, Jesus asserts Himself as the militant Messias. With holy indignation He began to drive out buyers and sellers, animals and men from the house of God. Who dare stand in His way? He overturns the tables and spills the filthy gold and silver upon the pavements. No cringing Christ is He!

What cared He for the piercing eyes of Annas and Caiphas and the high priests who protest against His actions! They dare not resist Him. All yield to the dominance of His irresistible will. All flee like sulking cowards before the scourge with which He flayed them. The walls of the Temple shall not house lily-livered scoundrels who bow in reverence before the god of gold.

"Is it not written," said He: " 'My house shall be called the house of prayer to all nations?' But you have made it a den of thieves."

What a dramatic moment! A house destined for public worship, for the preaching of God's justice, for the altar of God's sacrifice, perverted to the worship of gold and to the philosophy of greed. A cowardly priesthood defending the gold traffic and usury, while their people starved and sorrowed!

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Outside the temple gates, the money changers began to plot against Christ's life: They will first destroy His influence by maligning Him; they will resurrect their idol of injustice and of gold—even at the cost of His life.

This was the Monday of Holy Week, when Christ signed His death warrant by entering into combat with the powers of evil, of compromise and of cowardice!

Following this impressive episode there occurred two incidents of a wholly different nature exemplifying the Savior's kindness of heart. As He left the Temple He beheld the cripples begging alms at the gates. These He cured. Then some children, so the Gospels tell us, gathered about their Hero and raised their voices to re-echo "Hosanna to the Son of David!"

A spokesman for the Pharisees approached Him and said: "Hearest Thou what these say?"

His question inferred: "Do you not notice that these children speak of you as though you were the Divine Messias; and will you tolerate such a blasphemy? Will you not silence them, for they know not what they say?" Christ replied: "Yea; have you never read: Out of the mouths of infants and of sucklings Thou hast perfected praise?"

Both the question of the Pharisee and the answer of the Christ indicate the conflict of the ages that is about to come. If Christ will escape the violence of Pharisees, He must forbid the children of the world to regard Him as their God, their Defender. He must not interfere in the game of politicians, of the money changers! He must let ignorance perpetuate itself.

For the rest of that day the people enthusiastically followed their Jesus Who taught them and mingled amongst them. When eventide had come He again withdrew to Bethania, there to rest and pray, there to prepare for Tuesday's work.

III. Tuesday

As Christ prayed and wept, His enemies were active. Four different groups of them met in the darkness of night to complete their plans for His crushing defeat. They would attack Him one after the other — members of the Sanhedrin, the Pharisees, the Herodians and the Sadducees. They would lay clever snares for Him in such wise as to compromise Him before His countrymen and before the Romans while they waited for a chance to seize Him and put Him to death.

Early Tuesday morning Christ came into Jerusalem. What a day this was for Him! It was a day of conflict and intrigue.

First, a delegation of the Sanhedrin made up of several of the chief priests, lawyers and notables came upon the Master unexpectedly. The Sanhedrin, by the way, was composed of the priests and notables who ruled over the destinies of the Jews.

Christ is teaching before the portico of the Temple. Making a way through the crowds which surrounded Him, the spokesman of this committee confronted the Master and said: "By what authority dost Thou these things?" As if he said: "Why are you teaching the people these strange truths? Why are you not content to say your prayers and perform your liturgical duties instead of mingling religion with politics? Tell me the authority which permits such an outrage. Is not your place in the synagogue?"

The strife was thus begun upon a point of capital importance. The authority of the Messias, the Leader of the people, is questioned. It is bad enough for Christ to claim that He is the Son of God; but it is worse for Him to assume the authority of teaching truth to the downtrodden and justice to the oppressed.

Of course, Jesus did not reply directly to their question, so clearly hostile was their purpose. He merely said to them with wonderful calmness and appropriateness: "I also will ask you one word, which if you shall tell Me, I will also tell you by what authority I do these things. The baptism of John, whence was it, from heaven or from men?" This amounted to asking: "Was John the Baptist a prophet or an imposter?" These few words thwarted the maneuver of the adversaries. The dilemma that Christ put to them was unanswerable. To acknowledge the divinity of John's mission would be to admit that our Lord's mission was also divine. To deny the divinity of John's mission would be tantamount to invite physical violence from the throng gathered about the Messias.

As was to be expected, these Pharisees withheld the truth and said: "We know not."

What a stupid, weaseling subterfuge! By declaring themselves unable to judge the nature of the Baptist's ministry, they also showed themselves incapable of passing judgment on the origin of the Savior's mission, or of comprehending the authority by which He preached the gospel of justice and of charity to the poor.

Now that these men had opened hostilities, Jesus took the offensive and flayed them before the public with parables.

"There was a man, a householder who planted a vineyard and made a hedge round about it, and dug in it a press, and built a tower, and let it out to husbandmen, and went into a strange country, for a long time.

"And at the season he sent to the husbandmen a servant to receive of the husbandmen of the fruit of the vineyard. Who having laid hands on him, beat him and sent him away empty. And again he sent to them another servant; and him they wounded in the head, and used him reproachfully. And again he sent another, and him they killed; and many others, of whom some they beat and others they killed. Therefore, having yet one son, most dear to him, he also sent him unto them last of all saying: They will reverence my son. But the husbandmen said one to another: This is the heir; come let us kill him and cast him out of the vineyard."

What a castigation of the false leadership which had characterized the history of these high priests of Judea for ages! Killers of prophets and priests they had been.

Yes, these very men who stand before Him are they who are preparing to kill the Son and the Heir Who had come into their midst to protect the poor, downtrodden citizens!

By this and by other parables the members of the Sanhedrin and the Pharisees are discomfited.

Next come the Herodians to catch Him in His speech—the Herodians, the ultra-nationalists, whose only god was the state; whose only religion was party politics.

Thus, wishing to embarrass the Master before the throng, one of these Pharisee-Herodians held up a coin before Him as he asked the question whether or not it is lawful to render tribute to Caesar; a question which was tantamount to this: "If you are a good Jew, are you willing to rebel against the Romans and refuse them the taxation which they impose upon us?"

Christ was not at all deceived by their hypocritical maneuver. "Why do you tempt Me?" said He. "Show me the coin of the tribute."

After a silver coin was handed to Him, Christ looked at it and said: "Whose image and inscription is this?"

A young Pharisee said: "Caesar's."

Taking the Pharisee's reply for His starting point, the Divine Master gave one of His most profound decisions, a saying pregnant with happy consequences, when followed in practice: "Render therefore to Caesar the things that are Caesar's; and to God, the things that are God's."

Christ was no Communist, no Nazi. He stood not for anarchy but for law; not for atheism but for religion. A religion which by its principles protects the state; a religion which by its principles finds entrance into the affairs of state; a religion which refuses to be used as a tool of government.

Next came the Sadducees to tempt Him.

The Sadducees were a sect who did not bother much about the sacred teachings of Judaism. They denied both the immortality of the soul and the resurrection of the body.

The Master made short shrift of their heresy by quoting from the very Scriptures which they followed—quoting certain proof for the immortality of the soul.

Next they asked Him which is the greatest Commandment in the law—a law that they had reduced to 365 negative prohibitions and 248 positive mandates.

Here was the opportunity for Christ to explain once and for all, both for Jew and for Christian, the sum total of all law—a law which bids farewell to slavery; a law before which every other human enactment must become obsolete.

Hear Him as He speaks this Magna Carta of morality, of justice and of charity: "Thou shalt love the Lord thy God with thy whole heart, with thy whole soul, with thy whole strength. This is the greatest and the first Commandment. And the second is like unto this: Thou shalt love thy neighbor as thyself."

Confounding His questioner, Christ quotes from the Old Testament (from the Book of Leviticus) to emphasize that His religion cannot comprehend how a man can love his God without loving his neighbor — even though that neighbor be a Samaritan, an outcast.

Thus was Tuesday morning of Holy Week occupied by Jesus Christ in warding off the cowardly thrusts of those who failed to ensnare Him in His speech. They argued not against the truths that He spoke but against the authority with which He spoke them by using the ancient subterfuge of vituperation.

Tuesday afternoon and evening of this Holy Week shall never be forgotten. Christ realized that it was impossible for Him to soften the hearts of these treacherous men. Every hope of leading them to better dispositions was now lost. How faithfully history repeats itself! This modern world has its Sanhedrin of legislators, its Pharisees of social leaders, its Herodian Communists and Nazi Sadducees, all of whom conspire against the Christ.

Now, it was important this Tuesday afternoon to put the disciples and the multitudes on their guard against the godlessness of their sinful leaders. With courage that is unsurpassed in the annals of history, the

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defenseless Jesus Christ doubly seals His death warrant on this Holy Tuesday afternoon as He launches into the most biting, damning excoriation of the Pharisees ever uttered. If He had lashed them out of the Temple with the scourge of His girdle, He now lashes them into hell with the whip of His tongue. Why be silent in the face of so much suffering! Why fail to point the finger at those whose politics bred poverty, multiplied injustice and enslaved His own brothers? Silence, thought He, was criminal!

The discourse begins thus: "The scribes and the Pharisees have sitten on the chair of Moses. All things therefore whatsoever they shall say to you, observe and do; but according to their works, do you not; for they say, and do not."

Thus, fortifying Himself against the charge of insubordination to lawful authority, Christ continues: "All their works they do for to be seen of men. For they make their phylacteries broad and enlarge their fringes. And they love the first places at feasts, and the first chairs in the synagogues, and salutations in the market place, and to be called by men, Rabbi."

As if to say that by wearing a scroll of prayers across their forehead, they possess piety; by dressing in fine linens and purples and wide fringes, they were better than the rest of men and had a right to exploit them.

Then Jesus enters into the eight vehement apostrophes in which he pronounces maledictions upon the exploiters, the cowardly leaders who hear the law of God and live it not.

"Woe to you scribes and Pharisees, hypocrites; because you shut the Kingdom of Heaven against men, for you yourselves do not enter in; and those that are going in, you suffer not to enter."

This amounts to saying: "You, the high priests, are leading to hell those whom, by your high office, it was your duty to lead to heaven; those whom you have sworn to defend."

The second anathema shows us the scribes and Pharisees engaged in the most shameful financial slavery. "Woe to you scribes and Pharisees, hypocrites; because you devour the houses of widows, praying long prayers. For this you shall receive the greater judgment."

Widows and orphans, the defenseless ones of human nature! To rob them was considered a right of those protected by laws of greed under the pretext of promising them prosperity. Oh, to what depths had fallen the interpretation of the laws of Moses—laws which had been perverted by the prostituted silence of the high priests!

The third malediction condemns the Pharisees because of their ill-advised propaganda: "Woe to you scribes and Pharisees, hypocrites, because you go round about the sea and the land to make one convert, and when he is made you make him the child of hell two-fold more than yourselves."

This description is full of irony. The apparent conversions which the Pharisees succeeded in making in the pagan world resulted in stirring up bigotry, class ascendency, out-worn and silly racial superiority —anything to perpetuate their system of class ascendency. This is the same propaganda which is used today.

The fourth anathema denounces the false theory of Jewish doctors about oaths and contracts; about God's rights and human rights over the man-made rights of things commercial.

"Woe to you blind guides, that say: Whosoever shall swear by the Temple, it is nothing; but he that shall swear by the gold of the Temple, is a debtor. Ye foolish and blind; for whether is greater, the gold, or the Temple that sanctifieth the gold?"

The Pharisees were indeed blind guides —ready to starve their fellow citizens for the sake of sanctified gold; anxious to respect the gold more than the Temple of God in which it dwelt. Oh, how history has repeated itself down to this very age!

The fifth condemnation sarcastically describes the meticulous conduct of the scribes and their associates with regard to purely imaginary obligations and their curious laxity of conscience in the matter of the loftiest and strictest precepts of religion: "Woe to you scribes and Pharisees, hypocrites; because you tithe the mint and anise and cummin, and have left the weightier things of the Law"—as if Christ had said to them: "You strain out a gnat and you swallow a camel"; as if He proclaimed to them that "Your gold contracts will be kept meticulously but you will let people starve in the gutter and go naked in the winter storm."

The sixth malediction condemns the Pharisees because in the depths of their souls they were rotten and unclean as they strove outwardly to appear wholesome and holy.

"Woe to you scribes and Pharisees, hypocrites; because you make clean the outside of the cup and of the dish, but the inside is full of rapine and uncleanness"— rapine, which means stealing from the widow and from the workmen, exploiting the farmer while filling their own cups and loading their own tables with wine and with food that they have unjustly acquired.

These are unclean profits, but profits must be made even at the destruction of flesh and blood.

No wonder that Christ adds next: "Woe to you scribes and Pharisees, hypocrites; because you are like to whited sepulchers, which outwardly appear to men beautiful, but within are full of dead men's bones and of all filthiness."

These are the eight condemnations with which, on that momentous Tuesday afternoon, Christ castigated those holier-than-thou, those cowardly seducers of mankind. These are the eight condemnations specified by Christ against the exploiters of His day and memorable in our own day because the powers of darkness continue to struggle against the powers of truth.

No wonder that as the sun was setting into the depths of the west, and as Christ was wending His way back to Bethania, He paused upon the hillside and looked once more at the scene of His victory and of His betrayal to exclaim: "Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered together thy children, as the hen doth gather her chickens under her wings, and thou wouldst not—thou wouldst not!"

His heart was filled with pathos. His soul was overcast with the clouds of sadness. As He walked along the roadway He tried to forget how He had taken His very life into His hands for condemning thieves who were protected by law; thieves who were blessed by priests. He preferred to remember His last visit to the Temple when, weary and forlorn, He watched the widow place her humble mite in the offering box. It was then that He exclaimed to His Apostles: "This poor widow hath cast in more than all they who have cast into the treasury. For all they did cast in of their abundance; but she of her want cast in all she had, even her whole living." All this shows that Christ still had faith in human nature!

And thus, approaching the haven of His rest, sorrowfully to Peter and James and John He spoke the words foretelling His death:

"The hour is come, that the Son of Man should be glorified. Amen, amen I say to you, unless the grain of wheat falling into the ground die, itself remaineth alone. But if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world, keepeth it unto life eternal."

IV. Wednesday

Tuesday has gone—the Holy Tuesday of Passion Week on which day Christ had doubly sealed His doom irrevocably with those unscrupulous hypocrites who were determined to murder Him at any price.

Wednesday was a day spent in teaching His Apostles and His disciples.

Meanwhile, the great city was adding the last touches in preparing for the festivity of the Paschal Feast. Already, perhaps, Christ has said to His followers: "You know that after two days shall be the Pasch and the Son of Man shall be delivered up to be crucified."

All prudence had been cast aside by the Sanhedrin, by Annas and by Caiphas. They must seize Christ. If necessary, they must suborn witnesses to besmirch Him and to accuse Him. If necessary, they will resort to the knife of the assassin.

On second thought, is it not better to seize Him secretly in the silence of the night? Or even better! Perhaps one of His associates, one of His friends will betray Him!

Little did they know that, at this very instant, Judas Iscariot is on his way to the council of the Sanhedrin to bargain for the life of his Master! He will sell Him for thirty pieces of silver accompanied, very likely, by a promise of immunity. Thirty pieces—the price paid from the time of Moses for a good slave!

V. Thursday

Thursday morning! The feast day of the Passover!

As the sun was rising, Peter and John take leave of the Master. They are going to Jerusalem under specific orders to secure a room, purchase food, and arrange for all the liturgical needs required for celebrating the Paschal Supper.

Wine pressed from the ruddiest grapes! Unleavened bread, recalling the rigors of the march from Egypt to the Promised Land! Bitter herbs, such as lettuce, cress and parsley, together with haroset, a sauce mixed with dates, almonds, figs and grapes, all mashed and seasoned in vinegar. Finally, the Paschal lamb, an unblemished yearling, the symbol of salvation, the pre-figurement of the Christ!

Thursday afternoon!

Jesus bids a fond farewell to Bethania; farewell to Lazarus, to Martha and to Mary whom He loved. It was nearly sundown when He and the Apostles arrive at the house where Peter and John had prepared the supper. In the upper room the blinds

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already were drawn, the candles lighted.

Silently the group stood around the festive board. In every household this same scene was being enacted, waiting for a signal. Of a sudden the blast of silver trumpets sounded from the Temple tops. It was the official signal for the feast to begin! The story of the Passover is recited! The wine cup is lifted to the lips of all! The feet of the Apostles are washed by the Master! A feast *with* the Christ! A feast *of* the Christ is about to be partaken!

Need I tell you of the Iscariot? He was there. The only Judean. The rest were Galileans. "Clean men," said Christ, all save one —the one to whom He shall reach dipped bread!

But behold the miracle that is transpiring before the eyes of the Apostles! Quickly, quietly as was the coming of the Divine Child at Bethlehem, follows the birth of the Blessed Sacrament! Bread becomes His sacred Body by the same power that God became a fleshly man! The promise is fulfilled! Here on this great Paschal feast is born the Manna of the New Testament!

Food, spiritual food for the wanderers in the desert of life as they journey towards the kingdom of God. "My flesh is meat indeed; My blood is drink—the same blood that shall be shed for the salvation of the world."

Long into the night sat Christ with His Apostles as He told them: "I am the Way, the Truth and the Life."

While revelers joyed in the streets below, the chosen few heard the Master speak of the morrow and of death; listened to Him as He said: "If you love Me, keep My Commandments."

Their tears are brushed aside as they learn that they will not be left as orphans but that Christ and the Holy Ghost will take up their abode in them.

It is almost the hour of midnight as Christ rises to depart. He whispers to them: "Love one another." Thence with Peter, James and John He walks towards Gethsemane, and the Apostles hear re-echoing within their hearts His parting words: "My peace I leave unto you."

VI. Friday

Good Friday!

Gethsemane with its bloody sweat! Gethsemane and Judas, the traitor's kiss, the mob!

Good Friday! As He is led to the palace of Annas and Caiphas, His lips burn and His heart is heavy as He remembers the "Hail, Rabbi" of His trusted Apostle.

Then comes the travesty of the trial. From Annas to Caiphas; from Caiphas to Pilate; from Pilate to Herod; from Herod back to Pilate, Christ is moved from court to court. Caiphas, the High Priest of the Jews, alone finds cause for action against this Innocent One!

Purchased witnesses swearing against Him! High priests determined to murder Him!

Listen as Pilate speaks: "Tell me, I adjure Thee, art Thou the Christ, the Son of the living God?"

Listen to Christ's one boast: "Destroy this Temple and in three days I will build it up again."

Quickly follow the scourging at the pillar and the crowning with thorns. Then comes the memorable scene of the "Ecce Homo" —"Behold the Man"—the Man in Whom Pilate found no just cause. Shall not the hearts of the angry mob be softened? What evil had Christ done? Had He not cured their sick, fed their poor, comforted their afflicted?

Pilate thought so. Thus, feeling assured that now he could release Christ legally, the Roman Governor asks the crowd to look upon the bleeding, mangled Christ.

"Whom shall I release unto you—Christ or Barabbas? Barabbas, the murderer, or Christ your Benefactor?"

"Give us Barabbas!" was the ungodly answer. "Crucify Christ!" was the sacrilegious reply.

Friday afternoon!

You know the story of Christ's triumphant march through Jerusalem. Now watch Him walk along those same streets carrying a cross.

Simon of Cyrene who helped Him! Veronica who bathed His brow! The women of Jerusalem who wept for Him! His dearest mother who remained brave for Him!

Calvary's heights are gained! Then the nails, the hammer, the uplifted cross! Then the last sermon preached from this mighty pulpit. "Father, forgive them for they know not what they do!" So spake the Christ as He was derided and spat upon. And the thunders spake overhead protesting against the crime of crimes, while Annas and Caiphas slunk to their homes.

Death—kind death came! Your God and my God hangs upon the cross for our redemption. His life has been lived for us and laid down for us. What will you and I do for Him in return?

A Story from Hungary: Palm Sunday–1919

April 11th-13th

PALM SUNDAY. Spring has come. Easter is approaching through awakening nature, and yet this Palm Sunday is very different from all those I can remember. The days of persecution, forgotten for thousands of years, are rising from their grave and haunting us. Life is like the ravings of a fever-stricken brain; the Christian faith is persecuted in Hungary today. Our churches are in danger. Kunfi, the People's Commissary for Education, the Jew who has so often changed his religion, has decreed that the priests must read from the pulpit every Sunday for three weeks only that which they are directed to read.

The apathetic village has cast off its apathy: as if rising in defense of its property it becomes demonstrative. In the beribboned costumes of the country, girls in white shirts, with long waists and short skirts, women in shawls, are going up the hillside. Behind them comes the throng of men. The procession has a determined, obstinate look about it. Besides its faith, beyond its prayers, there is in the soul of this people the old Hungarian spirit of rebellion. There are many of them; the whole village, even the invalids, have turned up. The banners of the church are swaying slowly, higher and higher up the hill. A cross, carried aloft, shows against the sky. The little sun-kissed square in front of the church swarms with men in black and women in all colours of the rainbow. Bells ring and the smell of incense pervades the cold air of the church. Palm leaves are consecrated by the priest at the altar.

I hid behind the Kallays in the dim light of the oratory. The crowd surged at the end of the aisle, furrowed faces, seamed with toil. In front of them little girls, starched little figures rendered artificially ugly, their tightly-plaited hair standing up on the sides of their heads, like little horns ornamented with ribbons. The boys stood on the other side. Those who stood barefooted on the cold flags raised their feet alternately to warm them against their legs. A tall boy nudged his small brother. The little one looked back, but prayed on without laughing. Even the children seemed more serious than usual. I have never seen a more serious crowd.

The poor village organ struggled pantingly with the Gregorian chants. Under the motionless church banners the human voices rose, some high, some low, a little out of tune and clumsy. Yet the ancient liturgical song, the thousand-year-old mournful song of Palm Sunday was very touching.

". . . And they betrayed the Son of Man to be crucified . . ."

These words, so often heard, fell like blows on my heart, and had now a new meaning for me. I felt that this Palm Sunday was not a commemoration of the past, but a statement of the dark happenings of the present. Christ was undergoing a fresh Passion on this earth. The ancient plaintive tune of the Passion continued in the church.

". . . Then did they spit in His face, and buffeted Him; and others smote Him with the palms on their hands, saying Prophesy unto us, thou Christ, who is he that smote Thee?"

As if all the church were thinking the same, a shudder went through the crowd: *the same people had smitten Him two thousand years ago.*

". . . And when He was accused, He answered nothing . . ."

It seemed an awful duty to repeat the cry of the Jews from the Gospels: "Let Him be crucified!" And the words followed by which the people of Jerusalem accepted the responsibility for the sentence:

"His blood be on us and on our children!"

There was a moment's silence, as if the people were following the burden carried by their voices. And then, as from afar, the song resumed:

"... And led him away to crucify Him . . ."

The organ, like a decrepit old shepherd, gathered the flock together. The voices rose in unison and clamoured in such despair as has probably never been heard in this our land:

". . . My God, my God, why hast Thou forsaken Me?"

The people chanted it with pale faces, with broken hearts, and in that moment every one of them was Christ and Christ's words were their own.

The sounds had died away, and yet a feeling as of a wound remained. The church door opened and through the doorway the bright sunshine floated in. And the centuries-old hymn of Hungarian Catholicism rang out in a last appeal. It spread, rose, and mingled with spring, and its eastern rhythm and western faith clamoured to the endless blue sky.

—(An Outlaw's Diary, vol. II, pp. 62-64)

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Comment

What Did Dies Really Say of Fr. Coughlin?

LIKE the famed question of what the governor of North Carolina said to the governor of South Carolina—or vice versa—the actual statement of Representative Martin Dies recently regarding Father Coughlin remained a point of uncertainty after its handling by the daily press.

The news accounts varied, and none that we saw carried Mr. Dies' complete statement.

Here, except for irrelevant passages, is what was said, according to the *Congressional Record:*

Representative John M. Coffee of Washington, addressing Mr. Dies, asserted that many people had inquired "why it was that Father Coughlin's organization had not been investigated."

Mr. Dies replied: "The answer to that is that Father Coughlin's organization has been investigated. We have in our files evidence with reference to him and with refence to other characters. Now, do you know what they are complaining about? Let me give you the facts.

"I want to give the House the facts. I am ready to answer any questions at any time.

"We had a number of letters urging us to bring Father Coughlin and subject him to questioning. I always suspected that those who were urging that were those who wanted to advertise Father Coughlin. We also had letters demanding that Gerald Winrod, a preacher, should be brought before the committee and be investigated, and other preachers. I took the position, and this committee supported that position—and I think that is evidence that it is a wise position — that whenever this committee brought to Washington any preachers or priests and undertook to examine them publicly and permit them to be held in contempt, which would have been the inevitable result, for if Father Coughlin had appeared before our committee, as shrewd a publicist as he is, and had done what others did, and had said, 'I refuse to answer any questions,' or demanded to make a speech and we had held him in order, then we would have been compelled to appear before this House and ask you to cite in contempt certain priests and preachers. If we had done that, from all over the country there would have arisen an outcry denouncing us as being against certain religions. What we did do, however, was to obtain all the evidence that we could possibly secure, and we have that evidence and we are now making preparations to give the American people the evidence; both the evidence we have obtained in the past and evidence which we secured this year."

* * *

It is obvious that Mr. Dies was not still referring to the alleged "evidence" against "Father Coughlin's organization" in the following passage:

"Let me say to the gentleman that we seek to be fair about this matter. As you will observe in our report, a great deal of evidence is an attempt to smear personally the President of the United States. I think when you read this report you will find that there has been a well-concerted plan, not to attack the President's policies, for that is the right of every citizen. In fact, I am one of those who believes that the greatest service that can be rendered to the President is to give him the benefit of honest, constructive criticism. If the House is not to do that, then why not just all quit and go home? . . . But this is a type of evidence consisting of Axis propaganda, directed at the person of the President, propaganda that has been distributed, millions of pieces all over the country, designed to undermine the confidence of the people in the personal integrity of the Chief Executive, knowing that if that is accomplished, the Axis powers will then be in a position to divide us from within."

Precaution 'Inopportune'

THERE is a highly significant statement in a *New York Times* dispatch from Washington telling of the amazing revelations by Congressman Martin Dies of Japanese fifth column activities in this country.

It reads: "It was the story which the Committee sought to unfold at public hearings last August . . . *but it was deferred when highest Government officials regarded such action as 'inadvisable at this time'.*"

"The result of this combined carelessness, optimism and dillydallying concerning the great menace was Pearl Harbor," declares the *Detroit Times,* which adds editorially:

"No time is 'inadvisable' to reveal to the public just exactly what is going on."

* * *

The parallel application of this official "shushing" of the Dies report on Japanese spies of last August, to underground activities of the Communists in the United States today, is clearly evident.

The publication of Red activities, too, are being shushed by official Washington as being "inadvisable" at this time—precisely the same way that Japanese boring, sapping and mining were shoved in the pigeonhole last August!

One of the recommendations of Chairman Dies, in his 285-page report on Japanese spying in the United States before Pearl Harbor is the following:

"Remove all present and former members or sympathizers *with any subversive organizations* from their jobs in the Government or war industries.

More than a score of such subversive organizations have been listed over and over again by the Dies Committee in its exposures of Communist-Comintern activities.

* * *

"Just precisely as the Government thought it 'inadvisable' six months ago to publish the Japanese report of the Dies Committee, it is now thought 'inadvisable' to publish the names of the 1,124 (and more) Reds and pinks which Chairman Dies sent to the President and the Attorney General nearly a year ago," the *Detroit Times* continues.

"These Reds and pinks and other varieties of Marxian revolutionaries and subverters are employed in every department of our Government, even in the executive offices of the White House!" the editorial charges.

"Our ally, Soviet Russia, does not permit the employment of a single person in her government, her war industries, or anywhere else in all the Russias, who believes in Jeffersonian democracy or in our American free enterprise system.

"The Administration is just as flabby today in its coddling of Communistic plotters as it was in regard to Japanese plotters . . .

"Every Communist newspaper and magazine in the United States is today bitterly opposed to the work of the Dies Committee.

"That ought to reveal to the thickest official blockhead in Washington what's going on under our very noses!"

Standard Oil 'Fesses Up' in Rubber Racket

THE STANDARD Oil Company is one of the largest monopolistic corporations in the world.

When scientists discovered how to chemicalize rubber from petroleum products, the Standard Oil proceeded to purchase the patent.

For years these patents were gathering dust in the vaults of the Rockefeller-founded colossus.

Working hand-in-glove with the British monopolists who control the oil fields in the Far East and elsewhere, Standard Oil Company refused to release its patents for the production of synthetic rubber—that is, refused to release them to the Governments of the United States and Great Britain. There was no such refusal to Germany and Italy, both of which nations were engaged in the manufacture of synthetic rubber for the past several years and are now independent of the Malayan source of supply.

Mr. Thurman Arnold — eminent trust-buster for the Government—is on record for having asserted that evidence obtained from the Standard Oil correspondence file showed that the corporation had agreed to do its utmost to maintain an arrangement throughout the war with the German and Italian processors of synthetic rubber "whether or not the United States came in." Even after Pearl Harbor, so said Arnold, Standard Oil refused to release synthetic rubber products to the United States.

* * *

Now the whole unpatriotic story is in the hands of the public. It happened that a court case was instituted against Standard Oil. Knowing beforehand the outcome of the case, the corporation threw up its hands in a gesture of nolle contendere—"we won't fight!"

No scandal such as the rubber scandal has been disclosed in recent years. Readers of SOCIAL JUSTICE will remember our unveiling the British monopoly on crude rubber and its allotment to various nations. Also, it will be remembered, we drew attention to the fact that there is no such thing as rubber growing on trees any more than there are babies coming in stork baskets. Crude rubber comes not only from certain trees but also from oil wells, dandelions, milkweed and dozens of other plants in the vegetable kingdom. After all, rubber is nothing more than a chemical compound.

However, it was permissible to patent the processing of this compound and therefore the manufacture of rubber.

Standard Oil held these patents and thereby played along with the British monopolists to the detriment of the American public.

Thus, Mr. John Citizen, when your tires wear out we wonder what your thoughts will be now that you know how laggard we have been in manufacturing home-made rubber.

In retailing the story to you it is interesting to note that while the Standard Oil Company is exposed, no reference at all is made to the British monopolistic control of rubber as the President of Standard Oil inferred.

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What Others Say

Is an Election in Wartime 'Treason'?

THERE'S a new drive on to stifle criticism of the Administration . . . Even if the truth reveals that the politicians inside the Government are bungling the war effort, even if the facts disclose colossal waste, mismanagement and incompetence, the critics must not say anything about it! . . . Before next November, the cry will probably reach its climax in the warning that the American people must not vote for any but New Deal candidates for Congress because to elect others would be giving "aid and comfort" to the enemy.

—David Lawrence

' ' '

Disagreement Not Subversion

YOU hear daily outcries now leveling the bitter term of "Nazi" against many thoroughly American people whose only crime is conscientious disagreement about methods.

"Lies," "Lies," "Lies," was the headline in one New York paper last week accusing its antagonists in the labor discussion as to how to get the utmost production.

On the other hand, the Nazis are charging on their radio that Roosevelt is trying to "sovietize" the American system. As always, when fervor supplants reason in a democracy, the enemy is the only winner.

—Paul Mallon

' ' '

Can't Praise Incompetence

WELL-INFORMED observers in Washington . . . were talking not only about a military operation against the country's enemies but about a campaign of vilification directed against those Americans who have ventured to demonstrate that the conduct of the war to date leaves much to be desired.

No attempt was made to refute the evidence of incompetence in the higher reaches of the bureaucracy. Instead, those who have exposed evils and sought their correction were to be accused of dividing the nation, hampering the war effort, aiding the enemy, etc., etc.

Such an attack was calculated to divert public attention from the deficiencies of the Administration.

—Chicago Daily Tribune

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Wealth Won't Win

THERE is going to be plenty of fighting and this country needn't think it can sit back on its heels and just turn out production. We have to have production and wealth, but they can't win the war alone. We have more of both of these than any country in the world—but have we got the rest?

—Lieut. Gen. Thomas Holcomb, Commandant Marine Corps

' ' '

48 Hours—Time to Lose

AMERICA wasn't won with a 40-hour week. But it can be lost with one. If you don't believe it, look at France.

The more abundant life is a fine thing in time of peace. But it doesn't work in war.

We may look strong on paper, but statistics don't win wars. We've had a vivid three months' proof of that.

We won't win by business as usual, profits as usual, strikes as usual, hours as usual, relief as usual, politics as usual, wasting as usual, tires as usual or sugar as usual. Nor anything else as usual.

If we hope ever to get back to our *usual life* we've first got to reconcile ourselves to doing the unusual until this war is won. If not, we'll lose it.

We can't just spend our way to victory. We can't bull or boast, plan or project our way out of this mess. This is no job for faddists, theorists and the dreamy-eyed.

This is a job for fighting and working—as much fighting and as much working as it takes to win . . .

France wouldn't give up the 40-hour week till she was beaten. Now while France works 50 and 60 and 70 hours for the Germans, she can think back to the days when she wouldn't work more than 40 hours for herself.

Will we do the same?

—Pittsburgh Press

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Building Plans—for Peace

THE WAR can never be won merely by gigantic planning nor by stupendous outlays of money. We face daring foes and to win we can and must, by aggressive and furious attack, out-dare them. Time is of the essence.

At the battle front from which I have just come, soldiers and sailors are going through the tortures of hell for us here in America. They cannot possibly continue to hold the line unless we get ships and planes and supplies to them in time. We must match their gallantry.

. . . Those who have seen war at white heat can never rest again until some way can be found to build a peace that will be lasting. This is as much America's job as winning of the present war.

—Francis B. Sayre, U. S. High Commissioner to the Philippines

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Keep Outlook Sane

WITH all the energies of our souls we must all throw ourselves into the task of winning this war. But we must never lose sight of the larger obligation of being prepared to care for the peace. If, due to the war, we have swung completely out of the normal modes of life; if to build tanks and planes our homes are neglected; and if ships take complete precedence over schools, we shall be the sufferers in the long and lasting run . . . Victory won in war and lost in peace is not a victory worth having.

—Rev. Daniel A. Lord, S.J.

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God is Consistent

THE capture of Manila, the fall of Singapore, the burning of the *Normandie* . . . Java, and the prediction of military experts that the United States can be defeated have served to arouse the American people from their slumbering indifference regarding the outcome of the war.

But they have not yet been stirred from their spiritual indifference. It may require defeat to do that! We hope it won't.

While every nation at war claims to have God on its side, He should be on our side, at least from the viewpoint of justice.

But God is absolutely consistent. We are not allowed to choose from among the *Ten Commandments* those that please us and reject those that do not. We may fool ourselves, but we are not fooling God if we glorify the *Seventh Commandment* by our self-sacrificing demands for justice and laugh at the *Sixth* by unrestrained indulgence in illicit birth control.

If, moreover, as it is proposed, we are fighting for more than justice for ourselves, if we are fighting for the elements that make up Christian civilization, how can our goal be reached if we are more pagan than the pagan Japanese and Nazis in morals that deal with the very fundamentals of life?

***—The Witness*, Dubuque, Iowa**

' ' '

All-Out Regimentation

WE HAD some very interesting discussions at the White House on the subject of what the general attitude of the people should be during this war period. I've come to one very clear decision, namely, that all of us—men in the services, and men and women at home, should be drafted and told what is the job we are to do.

It seems to me there should be immediately a freezing of prices, of profits and of wages. One cannot be frozen without freezing all.

The only way I can see to get the maximum service out of our citizens is to draft us all and to tell us where we can be most useful and where our work is needed. So long as we are left to volunteer, we are bound to waste our capacities and do things which are not necessary.

—Mrs. Eleanor Roosevelt

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WE CAN have *either* a form of Socialism *or* the American system of free enterprise under law. There is no such thing as "combining the best features of both," as we learned during the late depression.

—Wall Street Journal

' ' '

"Must" Recreation

RECREATION is not recreation at all unless it meets a spontaneous desire of the people. What would be recreation to New Yorkers might leave residents of Milwaukee cold. Recreation, therefore, must first of all be an individual matter and then a community matter. It cannot properly be a matter for the Federal Government to impose or necessarily even to encourage, and especially it cannot be a matter to incorporate bodily into the defense machinery . . .

Yet Government was prepared, until checked somewhat by congressional and other criticism, to set up various recreational programs, participation in which might eventually be presented as a patriotic duty, a part of any true national defense system.

A man who ignored what was offered him for his entertainment might then have been labeled a "slacker" for no better reason than that he preferred to stay home listening to his radio rather than to go dancing on the green at a paternalistic recreation "center."

—The Milwaukee Journal

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Letters

SOCIAL JUSTICE aims to make this page a free forum and readers' opinions are invited. Naturally the views expressed are not always those of this magazine. We cannot guarantee that contributions sent to SOCIAL JUSTICE can be returned to the writers. Letters not signed with the writer's name and address cannot be considered, although the name will not necessarily be used. We reserve the right to publish all letters received unless contrary instruction is specifically given.

Father Coughlin Troubles Their Mind

TO THE EDITOR:

If I may, I wish to reply to some of the street critics of SOCIAL JUSTICE Magazine, of Father Coughlin, and incidentally of my humble self for selling the paper on the streets of Boston.

Many of the passing crowd put on a "question period" in the midst of my busiest sales. The questions are hurled at me by fleet-footed passersby, all of whom deny me the courtesy of any reply.

One of the set queries is: "Why don't you get something *good* to sell?" This implies that SOCIAL JUSTICE is bad. It is well established that SOCIAL JUSTICE presents the truth. On that one little word Truth the Kingdom of God is founded; unholy men bargained for the body of Truth for 30 pieces of silver. Down through the centuries since the murder of Christ, the question "why don't you get something *good* to sell?" has been raised by the ungodly who see no good in Christ or Christian truth.

Another favorite question: "Are you not ashamed to sell that paper?" Answer: I am not ashamed to be a Christian and 100 per cent American. Shame on the oppressed refugees who come to our shores to obtain food and shelter and, after securing the blessings of our hospitality, plot to start revolution here!

Another "popular" question is: "Are you not afraid of being arrested for selling that paper?" Answer: My motto is, "Fear God and know no other fear." Paste that in your hat! Wear it not only on your head but in your heart.

Lest I impose upon your space I'll curtail the questions. To those who say to me, "Father Coughlin ought to be unfrocked," I sincerely say, I shall remember you in my prayers. I will pray that your immortal souls may be as spotless as the robes of Father Coughlin, whom you seek to drag in the mire.

And to the chorus of those who chime: "Father Coughlin is a trouble-maker," I reply — fortunately, in a sense, that is true; for he troubles unceasingly the minds of the so-called master minds whom the world knows as the makers of the real trouble.

He troubles the mind of every Communist, Fascist, Nazi, Gentile, Jew, left-handed Catholic, who would render to Caesar the things which belong to God.

—P. MacD.

Jamaica Plain, Mass.

Boycott Against All

TO THE EDITOR:

Your article in the issue of March 16th entitled, "Who Started the Sacred War?" is one of the most illuminating of many that have appeared in SOCIAL JUSTICE Magazine.

Read to a circle of interested Americans the other night, it made a profound impression, and gained you as well a number of new readers for the magazine.

My only criticism of the article is that it failed to mention that the late Mr. Untermeyer's boycott was not confined to the importation of German products—but the "holy war" was, and is, being carried on against American citizens of German stock, large and small, who were not responsible for the policies of the Nazi party but were, and still are, suffering from the "aristocrats'" holy war.

It is obvious that the New Deal Administration sanctioned the boycott of a nation with which we were at peace. We were then presented with the astounding phenomenon of a minority group assuming the right of declaring war and dragging the rest of us in after them.

—F.S.F.

New York, N. Y.

Who Trusts a Communist?

TO THE EDITOR:

Here in America we are now hailing our ally Stalin and the Soviet Union as "conquering heroes." We put big signs in favor of Soviet Russia on our city hall and our most prominent billboards shout: "Russia and Victory!"

We let the Communists spread all sorts of subversive propaganda in our country, almost unhindered.

Would Stalin let Americans spread American propaganda in Communist Russia? Would he want his people to embrace, or even to hear about, the American form of democracy?

I sometimes wonder if Stalin has forgotten the names he was called by our President when he marched into Poland and Finland?

Communistic Russia will be a conquering hero simply because its people have nothing to lose. And Stalin never forgets. All our billboards and our praise for the Soviet now does not mean a thing once the Reds actually get on top.

I wonder if Americans are actually going to enjoy the Communist form of government they're asking for in America.

—Disgusted

Dearborn, Michigan

On the Move Again!

Cradle of Liberty, 1942

TO THE EDITOR:

The people of South Boston, Massachusetts, should be congratulated for their independence, fearlessness and good judgment in choosing a committee who could not be bull-dogged by bigots, Communists, Jews and fellow-travelers, who put up an organized protest against the appearance in Boston of the Rev. Dr. Edward Lodge Curran, pastor of St. Joseph's Church, Brooklyn.

These "outsiders" protested that Father Curran was an "isolationist," a "Nazi" and German sympathizer, and "right hand man" of Father Coughlin, etc. But the outsiders failed to prevent the address.

A wonderful patriotic speech was delivered by Father Curran and was applauded by an overflow audience of more than 15,000 real Americans. The talk was broadcast over WCOP.

The place where the Redcoats were driven out of Boston, once more routed the enemies of freedom.

—F.M.C.B.

Somerville, Mass.

He Told the Truth

TO THE EDITOR:

You surely were right in one of your recent issues when you said the Communists in America have "come a long way." Did we ever think that conditions would ever be as they are at present in our beloved country?

A real American like Father Coughlin who has been warning us for the last ten or twelve years to keep America for the Americans, is silenced and then smeared by an obnoxious foreign element whom he exposed.

Why, in God's name, doesn't somebody prove him wrong, instead of resorting to abuse and smear?

The reason is obvious, he told the truth!

—Mrs. C.B.

Cleveland, Ohio

Clothes for Church

TO THE EDITOR:

I am in correspondence with a young priest doing missionary work in the South. This young man tells me that Negroes in his territory actually cannot attend Mass for want of clothing!

In these days when one and all in the nation are being urged to go to church, it would seem fitting that those endowed with too much might find it possible to share with those who have too little. Here in our own America are people who would gladly go to hear the Word of God preached to them, if only they could have sufficient attire.

If anyone reading this message wants to help save souls, they can get in touch with Father Mark, S.D.S., Negro Apostolate of the Divine Saviour, Mother Mary Mission, Phoenix City, Alabama.

—Mrs. L. G.

Detroit, Michigan

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Letters

God or Marx

TO THE EDITOR:

Protests of the Catholic Daughters of America against the move to regiment women for national defense should be followed up with more protests and an awakened opposition to the more obvious efforts to break down our Christian standards respecting women and children.

What may look like new ideas for allowing women to express patriotism in these days of war excitement may be only the old tricks to those of us who have followed Communist *technique*.

The Reds stress women fighting in their armies — or mobs — with men, not because it is a practical military means, but to promote that animalism which enables the Reds to handle people as mobs. Frequently these occasions have produced a "Woman's Battalion of Death"; and that may even turn up here if the trend develops.

There is a decided effort from several angles to "gangsterize" our fighting forces. They are "tought," cries the propagandist, expressing the delusion that gambling, drinking, brawling, licentious men are the effective military type. They are not. The delusion will demoralize our fighting forces if it is not headed off and promptly. Commercialized vice rushes in to profit on its opportunities.

Marx and Marxists have raised their hands against three things in our culture—church and family as well as private enterprise. Hence, when any of us "tolerate" Marxian ideology as to sex, we become Marxists quite as much as those who talk class war. A society unwilling to protect its women and children can have nothing else worthy to survive.

The extreme cowardice and apparent inability to think, observable in so many of our business, professional and public men are perhaps due largely to their softness for Marxian ideology as to our women and children.

The issue is utterly clear: No Christian can have the slightest dought as to the demoralizing of women being wrong. We choose between God and Marx.

—A.B.G.

Mound, Minnesota

Bills to Draft Women

TO THE EDITOR:

On March 18th, Representative Joseph C. Baldwin of New York introduced into the House a bill to draft women — 18 to 65 — for war service. This news came over the radio on station WJZ on the evening of the 18th. In an interview published next morning in the *New York Times*, Mr. Baldwin tried to "soft pedal" his bill by saying that women "needed in the home" would not be called.

On Monday, March 23rd, Senator Bulow of South Dakota (according to WOR report) introduced a bill into the Senate that would draft all men and women, and would require them *to do whatever work the Government ordered*. Refusal to register or comply with Government instructions would be punishable by heavy penalty.

Both these bills drastically affect women. Are these two members of Congress somebody's mouthpieces? Who are behind these bills? Both have a bad odor; both are completely foreign to "the American way."

Bishop John F. O'Hara, speaking at Communion breakfast of the N. Y. Police Department Holy Name Society, is quoted as condemning proposals to put women in the Army as another threat to the sanctity of the home.

Remarking that many of his hearers, veterans of the last war, were disagreeably familiar with such menial tasks as "peeling potatoes and darning socks," Bishop O'Hara added: "I'm sure, however, that for the sanctity of the home you'd prefer to peel potatoes and darn your own socks rather than have women in the Army."

Are we to infer that the task of women in the Army, if we have them, is to peel potatoes and darn socks?

Bishop O'Hara could have startled those Catholic gentlemen out of their breakfast comfort by calling attention to the fact that our Catholic nuns are also women and could be included in this all-out draft of women for war service.

If men cannot win a war without degrading their mothers, wives, sisters, sweethearts, and worst of all their Christian nuns, the war is not worth winning.

—A.G.H.

Tarrytown, New York

The 'Red Decade' Still an Authority on Bolsheviks

TO THE EDITOR:

On February 23rd, SOCIAL JUSTICE published a letter from M.A.C., San Francisco, who complained that in an article of mine which appeared in "one of our finest Catholic publications" (It was the *Catholic World*), I recommended to Catholic students of Bolshevism two of Eugene Lyons' books.

M.A.C. objected to this advice because he, or she, believed that though Mr. Lyons 'rejects Stalinist Communism,' he 'still has his dream of Communism' and is still 'serving the same old Communism dress up in a new sauce.'

The same view is held, I notice, by M.J.L., of Chicago, whose letter appeared in SOCIAL JUSTICE (Mar. 16). According to this astute correspondent: "Many Americans do not study beneath the surface. They accept almost anybody who agrees with them on a single isue—but I am sure that those intelligent Americans who read SOCIAL JUSTICE regularly do try to do more than 'blindly follow a blind leader'."

The same writer meets very well the implication that no Catholic should read the *"Red Decade."* That book, the writer thinks, "may serve a good purpose, if there are any persons well enough informed to sift the wheat from the chaff."

This puts my own point of view so well I hardly need to say more.

M.A.C. is right of course in thinking that young and simple-minded readers should be told that though Mr. Lyons attacks Stalin, he is not exactly the sort of person whose works get the *imprimatur* of any Catholic Archbishop, but on the other hand I do not think that many young readers of such child-like simplicity would be attracted to the book.

One of the best recommendations of Mr. Lyons' books is (1) the fury they have aroused not only among Stalinites but among the Marxists generally, and (2) their anxiety to block the sale and circulation of these books.

As readers of SOCIAL JUSTICE know, England is now drifting rapidly towards the Red Niagara. All the communications I have received recently from England substantiate it. One of the latest of these was from an elderly, phlegmatic Englishman with a fat bank account and a high position in the aeronautical industry, but with no religion and no training in philosophy, logic or social science. To my amazement he announced his conversion to a species of totalitarianism that very much resembled bolshevism.

My friend had evidently come to the conclusion that as the Russian Reds were the only people in the world to stand up to Hitler, the only way for the British to defeat Hitler was to turn Red also.

I advised this patriotic but misguided Englishman to read what Mr. Lyons had to say about the Bolsheviks, but he informed me some months later that all his efforts to purchase the books indicated had failed, none of them being available in any British bookstore or library!

In the same way an American to whom I recommended the same books complained to me afterwards that she could not get them either in the public libraries or in the bookshops, though she found no difficulty in getting the books written about Russia by Mr. Fischer and other Leftist writers of the same school of thought.

Some months ago when I wanted to refer to something in the *'Red Decade,'* I borrowed the book from a Catholic priest who is also a distinguished writer and speaker and a strong opponent of Bolshevism; but within three days he asked me to return it since, to use his own words, he had to refer to it 'continually.'

New York City.

—F. McC.

Red Demoralization

TO THE EDITOR:

Communism damns the holiness of the ritual of Christian marriage. This scourge of Christianity approves and supports filthy sex magazines, novels and movies.

Who are behind the seduction of Christian womanhood in their promotion of so-called "bathing beauty contests"?

Who are the backers of the vilest burlesque strip tease?

Now the Red counsellors of our Administration advocate the drafting of married women, housewives, and mothers into industry or military service, under the sham of war's necessity.

There are still millions of able-bodied men begging for a chance to work. Then, why draft women?

Is this not the mainspring of the Communists' plan to break up the Christian American family and home? To destroy Christianity itself?

It is indeed time that all Christians — Protestants and Catholics awoke to this Red scheme to shuttle us into the same slavery as the Christians of Russia.

—F.R.

Los Angeles, Calif.

They See Gold Plan, Too

TO THE EDITOR:

Don't overlook this item in the *Chicago Tribune*.

The second editorial on Feb. 26th was headed: "Steel for Gold."

It's the old story of how this country has been buying gold from Japan at $35 and burying the stuff in Kentucky. Japan got steel and gasoline. Now, our boys are facing this merchandise that the "orientals" in this country sold at a profit to themselves. And we Americans are losing our shirts!

Even the *Chicago Tribune* is beginning to see that the gold deal was part of this war. And after 10 years of education and peaching by Father Coughlin.

—W.V.P.

Minneapolis, Minn.

Percentage Is Relative

TO THE EDITOR:

In the issue of your publication of January 12th you say: "An interesting analysis of the Army, Navy and Air Force personnel shows that 31 per cent are Roman Catholics; a slightly higher percentage are listed as Protestants."

That statement gives an erroneous impression.

According to population, the Protestant population being larger, 31 per cent Catholics shows a larger average for the men of that religion than of the Protestant faiths.

New York City, N. Y. —A.R.

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Comment

Losing the War

(Continued from Page 7)

ment, he is expected to make a three-point demand for curbing wages and profits by:

"1. Part payment of wages above certain levels in new war savings bonds which would not be redeemable on demand and which mature after the war.

"2. Elimination by labor unions from their contracts of provisions requiring double pay for work on Saturdays and Sundays not in excess of the normal work week.

"3. Higher excess profits taxes.

"The President's announcements about labor mobilization and wages will be, in the first instance, only statements of policy. No action is expected to be taken for some time to come. But the machinery will be set up and held in readiness.

"New labor curbs are unnecessary. Donald M. Nelson, chairman of the War Production Board, told a Senate subcommittee considering demands for labor law changes. He added, 'We can get increased production without use of force.' Undersecretary of War Patterson testified before a House group that violent labor changes would be wrought by legislative provisions being discussed . . .

"Mr. Roosevelt, it is said, has decided on a manpower control program, which includes:

"1. Establishment of a semi-independent board, probably as an adjunct to the War Production Board. The board would have representatives of the U. S. Employment Service, the Selective Service, Army and Navy, Office of Education, Labor Department, W.P.B. and industry and labor generally.

"2. Organization of mobile labor units, which the board could dispatch about the country wherever labor bottlenecks appeared. If welders were needed in one section of the country, for instance, a mobile unit of welders could be sent there.

"3. Requiring employers to hire no workers except those certified by the U. S. Employment Service.

"4. Compulsory training of workers by employers, enforced through provisions in Government contracts.

"5. Registration of all men whose employment qualifications are not known as a result of draft questionnaires.

"The Administration feels that as of this moment there is no labor shortage. But by the end of the year, by 1943 especially, it is clear that this may be one of the biggest problems in the war effort. Then, the Administration wants to be in a position to cope with it.

"The proposals do not contemplate that the Government will force employes either to stick to their present jobs or take new jobs. The Administration wants to mobilize its manpower through cooperation, not compulsion. But many officials believe that eventually the United States, like England, will have to regiment its workers."

* * *

With such plans in the offing, a litany of questions is presented.

How long will the war endure?

In our total war effort, what sacrifices must we make to keep the STARS AND STRIPES flying over the Capitol?

It appears to us that the Axis powers have not completed their round of victories. Possibly in 1942 Asia will be lost to the Allies—all save Asiatic Russia and the Asiatic states immediately bordering the Soviet Union.

Possibly by the end of 1942 the British forces will be harder pressed in and around the Mediterranean.

Not until 1943 will America and the United Nations be prepared to wage battle on an equal footing.

If this proves to be the case, it is likely the war will last six years longer—provided either America or Germany does not crack up from within.

As for that provision, we will not crack up from within if there is solidarity; if there is a cessation of social hostility within our borders; if there is an abandonment of all attempts to take advantage of the war to seize control of the country by one group or another.

The outcome of the war does not depend so much on the strength of our enemies as it does upon our own weakness. Not so much weakness in raw materials, men and productivity—but social weaknesses. These must be overcome else we will taste the vinegar of defeat.

* * *

As for the second question—What sacrifices must we make?—we have not traveled one-third of the highway of sacrifice.

Sooner or later, both industry and labor must forego profits.

Sooner or later industry and labor must forego power.

Sooner or later all citizens will pay at least three times as much taxes as they are paying at present.

Sooner or later all peacetime production save what is absolutely necessary for the basic maintenance of health must be abandoned.

All this leads back to the principle long since enunciated by SOCIAL JUSTICE: If there must be conscription of men, let there be conscription of wealth.

Following the 30-day probation period invoked by Mr. Roosevelt in behalf of labor, we may expect things to happen. And the sooner the better, provided all of us are interested in winning a war and preserving our way of living.

From our own observation we discover that some of the ill-feeling existing in the ranks of labor is traceable to the refusal on the part of industry to agree to the Reuther plan. The Reuther plan, among other things, asks for co-management in our industrial plants shared almost equally by industry and labor.

Mr. Wilson, president of General Motors, pertinently observed that there was no co-management existing in the Bataan Peninsula. In the Philippines, he said: "General MacArthur was commander of the forces whose success in repelling the Japanese resulted from their following out the General's orders." Wilson added: "We can't win this war with committees and talk."

Hillman About to Retire?

ACCORDING to recent dispatches, Sidney Hillman is being cold-shouldered by Donald M. Nelson. Mr. Nelson, according to reports, has, for all practical purposes, forgotten Sidney Hillman's telephone number.

Probably a direct request for Mr. Hillman's resignation will be required by President Roosevelt before this Moscow-minded labor leader will retire from the political front.

Back of the cold-shouldering administered to Hillman by the second most powerful man in America, Donald M. Nelson—so it is reported—there is a chain of events none too complimentary to Mr. Hillman. In the much publicized Currier Lumber case of Detroit, it was shown that Hillman favored the A.F.L. building trades for Government construction jobs, while he disparaged the unionists in the C.I.O.

Fulton Lewis, Jr., news commentator, told a House military affairs subcommittee that he had conclusive evidence that Hillman still received $12,000 annually from the Amalgamated Clothing Workers Union; that he made it the policy for the W.P.B. to award war contracts for clothing only to factories employing members of that union.

Fulton Lewis, Jr., also charged that when W.P.B. (Donald Nelson) heard he had this information, a note supposedly originating with Mr. Nelson, was forwarded to Lewis calling him "a first class sniping . . ." and demanding radio time to answer him.

Investigation of the source of this note eventually showed it came not from Nelson's office but from Hillman's office. Donald Nelson denied he had written it or had ever heard the charges.

Recently the M.E.S.A.—Mechanical Engineering Society of America—with 42,000 members in the Detroit and Cleveland areas, was disparaged by Hillman. Union representation was denied to this organization and it was blamed on Hillman.

The reason Hillman is opposed to M.E.S.A. is because this particular union is remarkably democratic in its organization, all officers being elected by the rank and file voting individually. Moreover, there are no initiation fees in M.E.S.A. for any members belonging to any other union, and all funds stay with its locals excepting 40 cents per member per month for the support of the national organization.

Labor leaders of the Hillman ilk have been creating havoc among the unions. Apparently they have been most interested in using labor for the purpose of sowing the seeds of foreign ideologies, particularly Communism.

The sooner Mr. Nelson removes Hillman's telephone number from his notebook, the better for America.

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Comment

We Must Oppose All Marxism—Red, Brown

(Continued from Page 8)

shall have to go back more than 1,000 years in the world's history to find its like."

It is inconceivable that such a learned attorney as Samuel Untermeyer was ignorant of what transpired in Russia 17 years before this address was given. That was the date of the first and second Russian revolutions. That was the beginning of the wholesale massacre of Christians. That was the birthday of godlessness. That was the Bethlehem of a Satanic messias.

Oh, no! We need not go back more than 1,000 years in the world's history to find the like of what transpired in Germany following 1932.

' ' '

Relative to the persecution of religion in Germany, Mr. Untermeyer presents the following observations:

"Some of the many other counts in the staggering indictment against the Hitler Regime remind us of the wisdom of the trite adage that 'Whom the gods would destroy, they first make mad.' What, for instance, can be the motive for this relentless war against the Christian Churches in Germany? Its avowed objection is said to be to bring about the substitution of a so-called German State Church in place of the present Catholic and Protestant Churches. The separation of church and state and the freedom of the church from state control has heretofore been the proud boast of the German people. In South Germany the Catholics are in the majority; in North Germany the Lutherans and other Protestant churches prevail; but they have all had their own laws and forms of religious creeds and private government, free from the control of the state. Why is it now being attempted to destroy that independence and to revive and substitute paganism in its place?"

What the head of the Non-Sectarian Anti-Nazi League said undoubtedly is true. Nevertheless, his sin of omission in not having included a contrast with what transpired in Russia is more noticeable.

' ' '

The entire speech entitled "Civilization's Only Weapon Against Hitlerism," which Mr. Untermeyer composed for the testimonial dinner to Mr. William Green, is not free from bias, prejudice and demagogic appeal.

It was on a par with a second address delivered at the same testimonial dinner by Dr. Abba Hillel Silver, formerly of Cleveland who incorporated this unhistoric "fact": "The German Republic was never seriously threatened by Communism." Every dribbler in history knows that approximately 6-million votes were cast in favor of the Communist candidates in the German Reichstag elections of 1932.

Why do we dissect the Untermeyer speech of 1934?

Not necessarily to show the pride, the power and the inaccuracies of the "aristocrats of the world" who regimented the nations for an all-out "white" war against the German people—the barbarians. The major purpose of this dissection is to indicate the one-sidedness of those who fulminate against persecution, limiting it to aggressions against the Jews, and not including in its concept aggressions against the Christians; limiting it to opposition to Naziism, not including opposition to Communism.

Definitely, America can go all-out for war against our present enemies provided America can condition her soul with a truthful presentation of fact and purpose aimed at liquidating all persecutors and all Bolsheviks—Red and Brown.

When that day comes—a day pleaded for by Father Coughlin, November 20, 1938—the soul of America will be stronger and purer than it is today.

Therefore, it is our considered judgment, there will be no national unity at home until there is unprejudiced unity against all our enemies.

Breaking Bad News Late Is Bad Policy

OVER the recent Washington birthday week-end, persons in the vicinity of Palm Beach, Florida, heard several heavy explosions and saw flames at sea. Obviously, an enemy submarine was at work with deadly effect.

The first sinking took place at 10:40 p.m. on Saturday, February 21, and survivors were brought ashore a few hours later. Newspaper reporters talked to them and got their story. *But no paper printed the news until the following Tuesday.*

The only reference to the suppressed intelligence was an editorial box on page one of the *Palm Beach Post.* It read: "Thumbnail Editorial: If it's anything WE can't print, YOU shouldn't be talking about it."

Quite understandably, this did not stop the flood of telephone inquiries to the local newspapers as to why they were "sitting on" the biggest local news story of the day, a story by that time familiar to almost anybody in Florida.

Editor Don Morris of the *Post* and *Times* sent the following telegram to the Office of Censorship in Washington, D. C.:

"For some 60 hours we have been sitting on the lid of a story which every bootblack and streetwalker for 100 miles knows and repeats to all within hearing. Tourists drive a few miles to see the upturned hulks of ships, which, for all we can print, must be products of the imagination. Although Santa Barbara can immediately announce its shelling, the fact that our 'incidents' were two or three miles offshore puts our story in a different category, apparently, despite the fact that a German *communique* this morning announces eight ship sinkings in the Atlantic, five of them tankers. Unable to print news to stop a flood of rumors much worse than the actual facts, we look to our readers like fools and ourselves feel like it. We are hard put to think of a better way to damage confidence in the press. Respectfully, we ask that the Office of Censorship provide us with an explanation that we can give to our readers at the time the story is released of the reasons for the extraordinary delay."

' ' '

The reply, signed by Nathaniel R. Howard, editor of the *Cleveland News,* now on duty in the Office of Censorship, is interesting. He advised Mr. Morris to be "guided by the releases of the Navy Bureau of Public Relations."

"We are," the censor explained, "a new and untried bureau. We make mistakes daily. We need your patience . . .

"You doubtless know that enemy submarines off the Atlantic Coast are without good communication. You will understand also that they are not ordinarily in a position to remain for several days in any small area of the ocean. The Navy and the Maritime Commission undoubtedly know what they are talking about when they say that to withhold actual extent of damage and its effect in the United States, as long as is feasible, will keep the question marks in the mind of the attacking submarine's commander, which will have much to do with the submarine's next activity.

"There is a further consideration of the effect of announcing a sinking of an American ship some days after it happens. The public—which means all over the United States—*does not react quite as violently to the piece of bad news as if it had been immediately announced.*"

' ' '

To all of which the *Editor & Publisher* comments:

"Regardless of what the Office of Censorship or the Army and Navy think, the public looks to newspapers both for enterprise in uncovering news and integrity in its presentation. The public cannot be expected to understand why its newspapers do not mention the fact that a ship has been torpedoed when its poor, torn hulk can be seen a few hundred yards offshore.

"They do not understand the thinking that forbids a newspaper to mention a snowstorm and slippery streets in a city where these conditions are unusual, and which makes newspapers report traffic delays and accidents resulting from those conditions without a word about the extraordinary weather. Such rules, for all their admirable purpose, seem to us to serve no useful purpose.

"The Japanese are not relying on the papers, say in Seattle, to learn of weather conditions there on a certain day. They have meteorologists who can plot storm conditions anywhere in the world with the same skill as our own—provided they can get regular telegraphic information. And if Tokyo cannot get telegraphic reports from U. S. sources, which we assume to be the case, why put newspapers under such ridiculous restrictions?

' ' '

"We can't agree with Mr. Howard that delay in the release of a ship's loss by several days at all lessens the shock with which it hits the public," correctly observes *Editor & Publisher.*

Delayed facts about Pearl Harbor, Wake, Java, etc., were no less shocking because the people had been kept waiting in uncertainty and doubt.

We agree with the concluding comment of Mr. Arthur Robb, editor of the trade magazine for American journalism:

"Our war effort will be badly tangled if the people get the notion that the news they are getting is *manufactured* or *manipulated from day to day* according to the needs of a Government department.

"Once that distrust is created toward a part of the news, there is grave danger that it will spread to all news and to all announcements of the Government."

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NATIONAL WEEKLY

Social Justice

Founded 1936 by Father Coughlin

The Christ of Easter

Easter day is the feast day of Christ's triumph.

It is the feast day symbolized by a naked cross and an empty tomb.

Preceding this dramatic climax of the life of the Master is a story without parallel.

It is the story of Holy Week, the story expressed so beautifully in Father Coughlin's sermon which we reproduce in this issue.

Although Christ's life on earth was occupied in doing good and in teaching, neither He nor His gospel was pleasing to the leaders of the once chosen people.

For more than a year the chief priests, the Sanhedrin, the Pharisees, the Sadducees, the Herodians and their rabid followers conspired to destroy Him.

They accused Him of breaking the Sabbath.

They sought to catch Him in His speech.

They attempted to smear Him for consorting with sinners.

They charged Him with stirring up the multitudes.

They publicized that He operated by the power of the devil.

They said He was no friend of Caesar's.

They crowned their campaign of vilification by asserting that He was a blasphemer and not the Messias.

* * *

It is necessary to recall these facts for, without remembering them, it is difficult to appreciate the triumph of the Risen Christ.

Keeping them in mind, we invite you to mingle with the multitude gathered in the hall of judgment.

Christ stands before the unjust judge. Suborned witnesses take their turn to bear false testimony—for a price.

Villainous, scurrilous, lie-mongering propagandists circulate among the throng with the hope that public pressure would be brought to bear upon the lily-livered judges in the various courts.

In Pilate's court, eventually, the mob was asked: "Whom shall I release to you, Christ or Barabbas?"

Immediately there arose the din: "Give us Barabbas! Away with Christ!"

Prior to that Christ was asked if He is the Son of God. He replied: "Thou hast said it . . . Destroy this temple and in three days I will build it up again."

Thus, those leaders who propagandized their people to demand the death of Christ were they who crucified Him because He said He was the Christ.

"What further testimony need we than this?" was their cry. So Christ willed it.

He willed His death to prove that He is God by raising Himself from the dead.

At length the Victim of prejudice and hate hangs nailed to a cross between two thieves.

Behold the last drop of blood oozing from His wounded heart! Behold His limp body, His silent lips through which the last spark of life had fled!

Late in the evening a few of His friends removed His Sacred Corpse from the tree of shame and carried It to the tomb. Remembering the boast made by Christ in the hall of judgment His murderers sealed the Sepulcher, placing Roman guards to forestall any trickery.

* * *

Then came the third day—the triumphal Easter morn.

Then came the miracle of miracles. Christ, by His Own power, raises Himself from the dead!

Caesar's crossing the Rubicon, the destruction of Jerusalem by Titus, the dissolution of the Spanish Armada, Napoleon's defeat at Waterloo—these historical facts are no better preserved than is the greatest historical fact in the history of the world—the Resurrection of Christ from the dead.

Christ's triumph over death is an infinite seal recognizing the divinity of Christianity. No other proof is needed to know that the Victim of Good Friday is the Messias expected by this world.

Indeed, He is the Resurrection and the Life.

Indeed, His empty tomb was a guarantee of life everlasting not only for the soul but for the glorified body. Every cemetery, every battlefield, will surrender its dead. O death, where is thy sting? O grave, where is thy victory?

Broken-hearted loved ones see in Christ's empty tomb perfect proof that their loved ones will return.

Christ is risen. Neither He nor His followers are slaves of death nor of the servants of death.

Christ's kingdom, which is not of this world, is the only lasting kingdom, though it belongs to the next world. In it there will be no thorns of worry, no tears of sorrow, no heartaches of disappointment.

If He invites us by the words: "Come, take up thy cross and follow Me," He also invites us to emerge from the tomb to join Him in Paradise.

'The Story of Holy Week'—A Sermon by Father Coughlin; See Page Ten

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